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## AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1916: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$3.50; Foreign, 15 shillings (\$3.65)

London, England: R. &amp; T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1899, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—AUGUST, 1916.—No. 2.

## THE ROMAN LITURGY IN SLAVONIA.<sup>1</sup>

IT is a well-known fact that liturgies in Latin may be different from the Roman liturgy, for instance, the Lyonese, Milanese, and Mozarabic liturgies; it is not commonly known that the Roman liturgy is existent in another language than Latin. This is the case in Dalmatia and Croatia, the Illyria of the ancients, situated on the northeastern and eastern shores of the Adriatic. This country was evangelized directly by the Church of Rome. St. Paul sent his disciple Titus to Dalmatia, where he founded the first Christian see in the city of Salona. After he was martyred there in A. D. 65, St. Peter sent St. Domnius. Salona became the centre from which Christianity spread.

In the early ages the inhabitants of Illyria adopted a kind of Runic alphabet. Some go as far as to attribute its invention to St. Jerome, himself an Illyrian. Pope Innocent XI favors this view when he says in the preface to the edition of the new Roman-Illyrian breviary published by his order in 1688: "Quum igitur Illyricarum gentium, quae longe lateque per Europam difusae sunt atque ab ipsis gloriosis Apostolorum Principibus Petro et Paulo potissimum Christi fidem edoctae fuerunt, libros sanctos jam inde a S. Hieronymi temporibus, ut pervetusta ad nos detulit traditio, vel certe a Pontificatu fel. rec. Joannis Papae VIII, praedecessoris nostri, uti ex ejusdem data super ea re epistola constat, ritu quidem romano,

<sup>1</sup> This paper is, to a considerable extent, an adaptation from "*La Langue liturgique chez les Iougoslavs*", by M. V. Milovitch in the *Echos d'Orient*, 1905; and we are indebted to the editor of that review for the privilege of using the article.

sed idiomate Slavonico, et caractere S. Hieronymi vulgo nuncupato conscriptos opportuna recognitione indigere compertum sit," etc.

At any rate it may be said that the ancient Slavonic language was first written in a Runic alphabet,<sup>2</sup> from which subsequently developed the Glagolitic, that is (in Slavonic) "the signs which speak", which conveys the idea the rude tribesmen of the Adriatic Highlands had of an alphabet. Until almost 866 the Glagolitic was the only alphabet known to the Slavs.

Some of the earliest Slavic manuscripts are written in Glagolitic characters, and when the Cyrillic (a radically transformed alphabet, which, keeping the same order and sound for letters, greatly modified their appearance in imitation of the then current Greek uncial characters) came into use toward the end of the ninth century, it never was adopted by the Western Slavs (Bohemians, Croatians, Moravians, Poles, and Slovenians).

These Slavs were converted to Christianity by Latin missionaries and gradually the Roman alphabet supplanted the Glagolitic, and consequently the Bohemians, Moravians, Poles, and Slovenians, and even a part of the Croatians, used Roman letters in writing their respective languages. In southern Croatia and in Dalmatia, the Glagolitic has continued in use as an ecclesiastical alphabet in writing the ancient Slavonic, and thus, although the Slavic people of Illyria were converted to the faith in the Roman rite, they nevertheless received the privilege which is to be described in this article.

Now the above-mentioned Western and Northern Slavs, together with the very important body of the Poles who were converted by Latin missionaries, used the Latin rite from the very first; whereas in southern Croatia and Dalmatia the newly-converted people, as well as their brethren of the Byzantine rite, received the privilege of having the Mass and the Offices of the Church said in their own language. Thus the Roman Mass was translated into Slavonic. In order to distinguish more fully the Western rite from the Eastern rite among the Slavic people, the use of the Glagolitic was re-

<sup>2</sup> Philippe Berger: *Histoire de l'Écriture dans l'Antiquité* (Ministère de l'Instruction Publique), 1891, p. 359.

Cyrillic Alphabet.		Glagolic Alphabet.						
			23	Ф, ф	-	Ѡ	<i>ghpma.</i>	
1	А, а	-	<i>As.</i>	24	Х, х	-	ѡ	<i>ghpa.</i>
2	Б, б	-	<i>Ejku.</i>	25	Ѡ, ѡ	-	Ѣ	<i>Oma (ā).</i>
3	В, в	-	<i>Bjgu.</i>	26	Ц, ц	-	Ѥ	<i>Gju.</i>
4	Г, г	-	<i>Eracian.</i>	27	Ч, ч	-	Ѧ	<i>Kacotika.</i>
5	Д, д (Ѣ)	-	<i>Saina.</i>	28	Ш, ш	-	Ѩ	<i>Ma.</i>
6	Д, д	-	<i>Dobro.</i>	29	Щ, щ	-	Ѭ	<i>Gja.</i>
7	Е, е	-	<i>Loma.</i>	30	Ъ, ъ	-	Ѯ	<i>Gpa.</i>
8	Ж, ж	-	<i>Kakome.</i>	31	Ы, ы (Ѯ)	-	Ѱ, ѱ, Ѳ	<i>Gpi.</i>
9	З, з	-	<i>Djzai.</i>	32	Ь, ь	-	Ѳ	<i>Gpa.</i>
10	З, з	-	<i>Jansi.</i>	33	Ѣ, ѣ	-	Ѵ	<i>Loma.</i>
11	И, и	-	<i>Vipe.</i>	34	Ю, ю	-	Ѷ	<i>Kpa.</i>
12	И, и	-	<i>U.</i>	35	Ѧ, ѧ			<i>Ja.</i>
13	К, к	-	<i>Kaku.</i>	36	Ѩ, ѩ			<i>Je.</i>
14	Л, л	-	<i>Logu.</i>	37	Ѭ, ѭ	-	Ѵ	<i>e.</i>
15	М, м	-	<i>Kacotma.</i>	38	Ѯ, ѯ	-	Ѷ	<i>xi.</i>
16	Н, н	-	<i>Kama.</i>	39	Ѩ, ѩ	-	Ѷ	<i>Je.</i>
17	О, о	-	<i>Oma.</i>	40	Ѭ, ѭ	-	Ѵ	<i>Je.</i>
18	П, п	-	<i>Kokoi.</i>	41	Ѣ, ѣ			<i>Kau.</i>
19	Р, р	-	<i>Pju.</i>	42	Ѱ, ѱ			<i>Kau.</i>
20	С, с	-	<i>Loblo.</i>	43	Ѳ, ѳ	-	Ѵ	<i>Quima.</i>
21	Т, т	-	<i>Mbirgo.</i>	44	Ѵ, ѵ (Ѵ)	-	Ѷ (Ѷ)	<i>Ukuya.</i>
22	У, у	-	<i>Gju.</i>					

served only for the church books of the Roman rite, just as the Cyrillic was used for the Byzantine rite.

Thus these Glagolitic characters and the Slavonic language for the Roman rite were permitted in general among the Slavs of Dalmatia and Croatia at the same time and by the same Pope (John VIII), who allowed SS. Cyril and Methodius to translate the Byzantine liturgy and church offices in Old Slavonic, i. e. about 868. In 925, under the reign of Thomislav, King of the Croats, and of all the people of Dalmatia, a council was held at Spljet. Pope John X sent his legates, John, Bishop of Ancona, and Leo, Bishop of Praeneste. Besides other questions, the reason for using the old Slavonic language at Mass was to be studied. Bishop Grgur Ninski energetically and successfully defended the right of the Illyrians to use that language.

The use of the Glagolitic missal and office books, permitted, as we have seen, by Pope John VIII, and referred to and confirmed by Pope Innocent IV in 1248 in a letter to the Bishop of Segne (Zengg) and in 1253 in a communication to the pastor of Veglia, was definitely settled by the Constitution of Urban VIII, 29 April, 1631. Therein he provided for a new and corrected edition of the Slavic missal in conformity with the new Roman editions. A new edition of the Roman-Illyrian ritual was made in 1640. In 1648 Innocent X also provided for a new edition of a Roman-Illyrian breviary, and Innocent XI, in 1688, ordered the publication of a new edition of the same and made his famous remarks about St. Jerome, etc., in its preface. In 1893 Pope Leo XIII had a new edition of the Roman-Illyrian church books made.

At the present time the Slavonic language for the Roman rite printed in Glagolitic characters is used in the Slavic churches of the diocese of Segne (Zengg), Veglia, Zara, and Spalato, and also by the Friars Minor in their three churches in Veglia—one in Cherso, one in Sebenico, and two in Zara. About 100,000 people are said to belong to these parishes.

Naturally no priest is allowed to mingle the Slavonic and Latin in the celebration of the Mass; it must be said in one or the other of these languages.

At first such a state of things seems to be ideal, and one is inclined to think of the interesting controversy which took



place in the columns of this esteemed publication during the first half of 1909. It was started by the late Dr. Campbell of Halifax, Nova Scotia. His first article, in spite of its seemingly interrogative tone, has many points in the nature of a manifesto.

I do not, of course, intend to revive this controversy, but by quoting some phases of the life of those non-Latin Roman parishes the reader will be helped in forming his own conclusions.

The following lines are from the pen of Mr. V. Milovitch. They appeared in the *Echos d'Orient*<sup>2</sup> and are here reproduced with the kind permission of the director, Father S. Salaville, Augustinian of the Assumption.

With the awakening of the nationalistic spirit in the Balkan people, this old favor granted to the Iougoslavs (i. e. Slavs from the South) was to become an important political question. This became especially noticeable during the negotiations which culminated with the signing of the Concordat, on 18 August, 1886, between Pope Leo XIII and Prince Nicholas of Montenegro. The Prince of Montenegro made the request that the privilege given the Iougoslavs might also be granted him. In fact, he succeeded in having the eleventh article of the Concordat worded as follows: "The formula of the prayers for the sovereign will be said during the divine office in Slavonic languages." He furthermore managed to have a special article annexed to, but not incorporated in, the Concordat, authorizing the Montenegrins of the Latin rite to adopt, in certain circumstances, the old Slavonic as a liturgical language. As soon as this compact of August, 1886, was made, a widespread movement began in Austria-Hungary for the diffusion or for the introduction of the Roman liturgy in Slavonic, not only in the regions of Cattaro, Dalmatia, and Croatia, but also in Slavonia, and even in far-away Bohemia. It was a mere national issue, a pure and simple desire to assert oneself in the presence of the Germanism which dominates Austria, the Magyarism which rages over Hungary, and the Italianism which intrigues over all the eastern coast of the Adriatic. Under the pressure of this wave many abuses appeared, or rather there was a great development of those which already existed. The usage of Slavonic in the Roman liturgy was approved by Rome only in the case of churches for a long time in possession of this privilege; many other churches which previously had used Latin exclusively

<sup>2</sup> Vol. VIII, 1905, p. 294.

began to use Slavonic. The only authorized Slavonic was the Old Slavonic; instead of this in several churches the modern Croatian-Serbian was substituted. The only prescribed alphabet used in writing that old Slavonic was the Glagolitic; this very often was replaced by other Slavonic characters, even by Latin characters. Such a movement, such a state of things could not fail to attract the attention of Vienna and Rome. At Vienna the commotion caused by this Concordat of 1886 was looked upon as deplorable, and even as perilous for the monarchy; hence Austrian diplomacy objected to any further project of Balkanic concordats. Father Tondini di Quarenghi, the happy negotiator of the understanding between the Vatican and the Court of Cetinje, could not succeed, in spite of the good disposition of King Milan and the powerful help of Bishop Strossmayer, in making headway in the question of the contemplated ecclesiastical treaty with Serbia. At the same time Emperor Francis Joseph addressed himself directly to Pope Leo XIII, begging him to intervene and to notify the Roman-Slav subjects of the Dual Monarchy that the favor granted to Prince Nicholas was altogether local and valueless outside the Montenegrin boundaries. At Rome the feeling was one of perplexity for a long while, as the tendency was to serve the interests of Catholicism and to avoid offending the just susceptibilities of Austria-Hungary. Mgr. Galimberti, the nuncio at Vienna, received orders to address to all the bishops of the monarchy a circular letter framed in the sense desired by the Emperor Francis Joseph. The Pontifical Curia, however, benevolently overlooked the actions to the contrary of his Yugoslav children. This did not prevent the Church from studying the situation anew, defining once more the privilege granted and condemning in principle all existing abuses. This last act took the shape of a letter sent on 5 August, 1898, by the Congregation of Rites to the archbishops, bishops, and ordinaries of the provinces of Goritz, Zara, and Zagred or Agram. The letter in question contained fourteen distinct articles.<sup>4</sup> . . . These fourteen articles, owing to lack of energy in trying

<sup>4</sup> Not to lengthen this paper unnecessarily, we refrain from quoting in *extenso* the text of the fourteen articles as it appears in M. Milovitch's article (from Baron d'Avril's French translation in *Revue de l'Orient Chrétien*, 1899). It will be amply sufficient for our purpose to give here the following summary. The privilege of the old Slavonic language is a real privilege for certain churches but not a personal privilege for certain priests. All these privileged churches are to be recorded. Doubtful cases must be eliminated. No church outside the ones on that list is to *dare* to introduce the old Slavonic under penalty of ecclesiastical punishment. No language other than the old Slavonic in Glagolitic characters is allowed. No book having other characters or, *a fortiori*, in another language is to be used. The congregation is not allowed to answer the priest at High Mass in another language than the old Slavonic. However, the use of devotional books in old Slavonic printed in Latin char-

to enforce them, did not prevent the continuance of the abuses. Besides, even if followed to the letter, what a constant source of difficulty for the episcopate and for the clergy, in that necessity of exercising the sacred ministry in two languages altogether different, and of satisfying simultaneously the conflicting wants of such an extremely mixed population.

For the purpose of settling that difficult problem, Pius X called a synod of the metropolitans and bishops of the three provinces of Goritz (Istria-Carniola), Zara (Dalmatia), and Zagred (Croatia). The Synod had no sooner opened its sessions (21 May, 1905), under the presidency of Cardinal Serafino Vannutelli, formerly nuncio at Vienna, than its decisions were anticipated by the press and hailed with undisguised satisfaction both by the Anti-Slavists and the Pan-Slavists, though naturally for different reasons. Both parties took for granted that Pius X meant to reverse the decisions of Leo XIII and cancel the privileges his predecessor had granted to the Iougoslavs and the Montenegrins. This, of course, gratified the jealousy of the Anti-Slavists, who could not or would not see why such unimportant Slav ethnic groups should have the Roman liturgy in their own vernacular when the same privilege was denied to all the other nations of Roman rite, especially as all the Catholics of the Montenegrin principality were Albanians, in other words, people who speak

acters is allowed for privileged churches after having been approved by the Holy See. The bishops are to see that both the Latin and old Slavonic languages are well studied in their seminaries. Before sacred ordination, bishops shall appoint clergymen for Latin and Slavonic churches after having received the consent of said clergymen. If a priest attached to a church using Latin should officiate in one where old Slavonic is introduced, he must conform himself to the usage of the church for all parts of the public worship. He may use Latin privately, however, for the Mass and the Divine Office; and vice versa for a case to the contrary. The priest of a Latin church may privately say Mass in Latin in a Slavonic church; vice versa for a priest of a Slavonic church. Where the custom is introduced of singing the Epistle and Gospel in old Slavonic after having sung them in Latin, the usage may be allowed, provided the old Slavonic is used. The Gospel can be read in the vernacular for the benefit of the faithful at the parochial Mass. Should any of the faithful refuse to receive the sacraments of Baptism and Matrimony in another language than Latin in a Slavonic church and vice versa, the pastor must admonish them and instruct them; if they persist, let him administer the sacraments privately in the language they desire. Preaching may be in the vernacular as directed by the Congregation of Rites. The bishops are requested to see that even the hymns and prayers used publicly are uniform. Care must be taken to have all prayer and hymn books duly revised and approved by the bishops.

Skypetar and from whose mouths no one has ever heard a word of Slavonic. Here is Pope Pius X, they said, who will change all of that; the new Pope is a Venetian at heart, and as such is inclined to defend the Italian element on the eastern shore of the Adriatic; he has a high esteem for Bishop Flapp of Parenzo and Pola, a rabid Anti-Slavist, whose ideas and sentiments he undoubtedly shares.

It pleased also the Pan-Slavists, who made of it a weapon against Catholicism, against Rome, for, they said, she never gives anything to small down-trodden races who desire to assert their individuality. And if perchance she grants them a little favor, she never fails to regret it and takes it back at once; she knows how to satisfy the ambitions, however conflicting, of Austria and Italy; Bishop Strossmayer, the great Slav patriot, is no longer there to take up the cause of his compatriots and to uphold their rights, etc., etc.

These assertions, false and unjust in themselves, as every impartial reader can see, were brought to naught by the action taken by Rome in the following year. A decree of the S. Congregation of Rites, issued 18 December, 1906, reaffirms the decisions of Leo XIII and promulgates again the fourteen articles with such slight modifications as seemed necessary to avoid any further misunderstandings.

So much for the Iougoslavs and the Montenegrins in the dioceses of Dalmatia, Istria-Carniola, Croatia, and Montenegro.

Elsewhere the decisions of the Council of Trent regarding the obligation upon all to use Latin only for the Roman liturgy are still in force:<sup>5</sup> "Etsi missa magnam contineat populi fidelis eruditionem non tamen expedire visum est Patribus ut vulgari passim lingua celebraretur." This rule, in our humble opinion, seems especially well fitted for this country where the presence of Catholics who speak so many different tongues makes one see the wisdom of having a universal language for the Holy Mass and the liturgical offices of the Church.

PAUL J. SANDALGI.

*Curtis Bay, Md.*

<sup>5</sup> Sess. xxii, de Sacrificio Missae, cap. 8.



ANGLICAN ATTEMPTS AT THE RELIGIOUS LIFE IN RELATION  
TO CATHOLIC UNITY.

IT is a significant fact that every period in the history of Anglicanism that has witnessed an attempt at Catholic life and teaching has witnessed, also, an attempt at something resembling the Religious Life, as Catholics understand the term. This is observable as far back as the year 1630, when Mr. Nicholas Ferrar and his companions at Little Gidding initiated a mode of living that was, at the time, considered a miracle of piety. Two centuries later, when John Henry Newman retired to Littlemore to undertake, by God's help, a solution of the problems that had vexed him for so long, he turned instinctively to the observance of a rule for himself and his companions, a proceeding which drew down upon him the misrepresentations of a Protestant press and was the occasion of an extended correspondence between his bishop and himself.<sup>1</sup> Twenty years afterward, when Anglicans were striving to vindicate the theory of the *Via Media*, which Newman had discarded to enter the Catholic Church, it was but natural for them to work for what they called a "revival of the Religious Life" in the Church of England.

It will be interesting, as well as profitable, to examine the first attempt to which reference has been made. Izaak Walton's *Life of George Herbert* is not ordinarily looked upon as an authentic biography of that gentle poet, but it does provide us with what we have every reason to suppose is a fairly accurate account of Nicholas Ferrar, a contemporary of Herbert and the man to whom the rector of Bemerton, upon his death-bed, confided the manuscript of "The Temple".

Walton tells us<sup>2</sup> that Ferrar was a man of education, a Fellow of Clare Hall, Cambridge; that he traveled widely and finally conceived a contempt for the world; and that upon the death of his father he came into an amount of money that was sufficient for him to settle upon an estate at Little Gidding, eighteen miles from Cambridge, where he gathered about him a household of thirty people, partly kindred and

<sup>1</sup> *Apologia pro Vita Sua*, ed. 1900, Longmans, Green & Co., pp. 171-177.

<sup>2</sup> *Life of Herbert*, Preface to "The Temple", Frederick A. Stokes Co., pp. xciii-xcix.

partly friends, chosen for their dispositions, which suited them for a devout life.

Here Mr. Ferrar lived from 1630 until his death in 1639. The rule followed by the little community included prayers at set hours, beginning at six in the morning, either in the parish church nearby or in an oratory in the house. These were succeeded by the recitation of the Psalms (corresponding in some sort to the Breviary offices), meditation and the singing of hymns. Sometimes, too, there was an all-night vigil in the church or oratory, when members of the household relieved one another by turn, each ringing the "watch bell" at the close of his period of prayer. Fasting and the keeping of holy-days were likewise included in the exercises of the society.

This community life at Little Gidding reflected the devotional and doctrinal activity that made itself felt in the Church of England in the early part of the seventeenth century. During the thirty-five years following the Hampton Court Conference (1604), under the spiritual leadership of men like Archbishop Laud and Bishop Lancelot Andrews, the English Church had seemed to take on a new lease of life, but when Nicholas Ferrar died in 1639 the clouds were already gathering that were afterward to break with savage fury over the heads of the Archbishop and the ill-starred Charles Stuart. The pious life of the household at Little Gidding ceased with the ascendancy of Puritanism.

It is a far cry from Nicholas Ferrar and Little Gidding to Devonport and Miss Sellon in the 'forties of the last century. Mr. George W. E. Russell, in his short, popularly written biography of Dr. Pusey,<sup>3</sup> remarks that in the formula, "Credo in Lydiam Sellon", people of sixty years ago were wont to express the great Tractarian's profound belief in the lady named, and his reliance on her labors as proof that the Holy Spirit was working in the Church of England.

Although the credit of inaugurating the first modern attempt at the Religious Life in the Anglican Church does not properly belong to Miss Sellon, her name is inseparably connected with the movement. The daughter of an obscure sea

<sup>3</sup> *Dr. Pusey*, by G. W. E. Russell, A. R. Mowbray & Co., 1906, p. 83.

captain and possessed of no particular advantages in the way of wealth or breeding, she was successful in collecting a little band of women, recruited, in part from the world, in part by absorption of a sisterhood started in 1845 at Park Village, and founded a community known officially as the Sisters of the Holy Trinity, but familiarly as the Devonport Sisters. This community is in existence to-day, and it was in a small house on the grounds of its mother-house, The Priory, Ascot, that Dr. Pusey breathed his last, 16 September, 1882.

So far as one may gather, Miss Sellon was of a strong and unique personality. By her friends she was revered; by her foes she was slandered. By the little knot of people in the Anglican fold who were enthusiastically endeavoring to establish the thesis of continuity she was hailed as the prophetess of a rejuvenated Catholicity; by the Puritan press she was reviled as a hypochondriac and a tyrant. In the early days of the Oxford Movement, Dr. Pusey seems to have entertained a notion of making Miss Sellon a sort of Superior General of all the Anglican communities, a plan, needless to say, that was discovered impracticable owing to dislike of the lady, not only by the Low Church element, but also by many of those who, in doctrine, agreed with her.

With the spread of the Oxford Movement came the birth of a number of other communities. As men's hearts were stirred and their imaginations kindled at the idea of a Church of England rising from her eighteenth-century sloth and slovenliness and proclaiming to the world her Catholicity, what more natural than the exercise of her newly-realized powers along a line of spiritual activity concomitant with Catholicism the world over? The story of the rise of religious communities in the Anglican Church fills one of the most fascinating, and at the same time least scanned, pages of non-Catholic history. Scarcely any other department of English Church life so reflected the agitation of the public mind.

The Community of St. Mary the Virgin, known as the Wantage Sisters, was founded in 1848 by Cardinal Manning while still in the Church of England. When Manning and his friend Lockhart became Catholics the first superior at Wantage, who was a sister of Lockhart, became a Catholic also. The community, however, struggled on and is to-day

one of the strongest in the Anglican Church. Some years ago it numbered three hundred sisters, with branch houses in India.

The Sisters of St. John the Baptist had their origin at Clewer, under the saintly Canon Carter, in 1852. They were founded for penitentiary work, in which they are still largely engaged, and Dr. Carter, who died at a ripe old age, lived to see the infant society grow into a body of several hundred, with houses in America and other parts of the world.

One of the most interesting of the Anglican attempts at the Religious Life is that represented by the Sisters of St. Margaret (the East Grinstead Sisters). This society had its beginning in 1855, and its affiliated community in this country is one of those best known to American Episcopalians. The history of the East Grinstead sisters is intimately bound up with that indefatigable and eccentric High Church champion, Dr. John Mason Neale, and abounds in stirring incidents. Those were the days when the general run of Church of England folk, Protestant to the very core, looked askance at anything savoring of Catholicism; the days when a parish clerk, being asked if the rector would hear the confession of one who desired to make it, replied ingenuously: "Our Vicar, he don't forgive sins, but he keeps a curate who does" (!); the days when indifference changed to animosity, and the Sisters were greeted with sullen and distrustful looks as they went about their work.

Following the foundation of the earlier communities came that of other and smaller ones. Some of them died, after a short and precarious existence, and others live on to-day, with records that are modest, but honorable.

Attempts to establish the Religious Life within the borders of American Episcopalianism took a course slightly different than in England. The first Anglican sisterhood in the United States was started by the Reverend Dr. Muhlenberg, philanthropist, hymn writer, and rector of the Church of the Holy Communion, New York City.

Dr. Muhlenberg was, theologically, quite in a class by himself. Some of his ritualistic observances were decidedly original, as, for example, the service which he held on the Feast



of the Epiphany each year and of which a convert priest, the Reverend Henry Van Rensselaer, S.J., has written from first-hand knowledge.<sup>4</sup> On this occasion, it appears, it was the good clergyman's custom to have thirty-nine candles burning upon the altar, in commemoration of the Thirty-Nine Articles, which some Anglican wag designated as the "forty stripes save one", of St. Paul.

The Sisterhood of the Holy Communion seems to have contemplated a band of women working together for charitable purposes and corresponded more closely to certain orders of Lutheran deaconesses than it did to a community of Catholic religious. The Kaiserwerth Deaconesses had recently come into prominence at the time it took its rise, and it is possible Dr. Muhlenberg had them in mind when he founded his parochial sisterhood.

The second stage was reached when several of the Sisters of the Holy Communion, groping about for some mode of life that should satisfy their desire of fuller dedication to God, left the original society—to which they were bound by no vows—and formed the Community of St. Mary, which in fifty years has become the largest and most flourishing of the orders of women in the Episcopal Church. We are indebted to the late Dr. Dix, the scholarly rector of Trinity Church, New York City, for an account of Mother Harriet, the founder of the community.<sup>5</sup> During her lifetime the order extended its work westward and southward, and the stately chapel and mother-house, on an eminence overlooking the Hudson at Peekskill, N. Y., stand as monuments to her untiring zeal.

Here, as in England, the first Anglican sisters had many obstacles to overcome. It was difficult for them to gain the confidence of those whom they wished to serve. Protestant prejudice was then (as now) strong, and "Sisters" meant Rome with a capital R. When the Sisters of St. Mary first began their work in New York, Protestant ladies of high social station would actually finger the habits of these "Episcopal nuns" to assure themselves that they were the "real thing".

<sup>4</sup> *The Messenger*, Dec. 1907, pp. 521-522.

<sup>5</sup> *Harriet Starr Cannon*, by the Reverend Dr. Morgan Dix.

Also, as in England, the pioneer orders were followed by others, and if the various communities in this country are fewer and weaker than those abroad it is owing to the fact that American Episcopalianism is, numerically and otherwise, less influential than the Church of England.

Thus far mention has been made only of the communities for women. Those for men came a couple of decades later. Earliest among them was the Society of St. John the Evangelist, the "Cowley Fathers", whose founder, the Reverend R. M. Benson, died but a short time since. The Resurrectionists, of Mirfield, and the Society of the Sacred Mission, at Kelham, represent a later, and in some ways more flexible, development. In the United States the Order of the Holy Cross is the best known of the Anglican communities for men.

It may fairly be asked, What is the use of discussion concerning or knowledge of these attempts at the Religious Life in a non-Catholic body? At the very best they are but Protestant, and, as such, doomed to failure. Why devote time or space to the movement?

It is quite true that in point of numbers the Anglican communities show up very meagrely alongside the great Catholic orders. The largest community for women in the English Church can probably count no more than five or six hundred professed; and sixty or seventy would be a generous estimate in the case of any one of the societies for men.

Again, it was inevitable that a movement having its origin and subsequent growth quite apart from the Chair of Peter, the Centre and Source of all Unity, should exhibit characteristics at once picturesque and pathetic. The most conspicuous example of this was "Father Ignatius", of Llanthony, around whom discussion in English Church circles of a quarter of a century ago waxed fast and furious. This versatile, lovable, and erratic man, known in the world as Joseph Lycester Lyne, was a thorn in the flesh of the Anglican Establishment. His ecclesiastical standing and his theology were equally nebulous, and it is only fair to say that his attempts at a monastic life never met with the approval of the authorities. He combined a passionate desire for the introduction into the English Church of the Rule of St. Benedict with a

semi-Wesleyan notion of conversion, and never proceeded farther than deacon's orders. After a number of years' roving about from place to place he bought some land in a beautiful Welsh valley, and near the ruins of the old abbey of Llanthony began the erection of a monastery. He managed to collect enough money to put up a costly pile, and one that was as impracticable as it was costly. In the evening of life he consented to priestly ordination at the hands of a wandering schismatic, an act of which he seems afterward to have repented, and died a heartbroken man, with but one or two associates who remained faithful to the end.

Even in this country there have been amusing and abortive endeavors to establish "rules" of one kind and another. Catholics have, possibly, been more tolerant of these efforts than Anglicans, recognizing in them a laudable, though misguided, sincerity. An Anglican prelate, not many years dead, became famous for his attempts to found in his diocese, at intervals, communities of "monks", every one of which turned out badly, to the great chagrin of his co-religionists.

But when one considers the disabilities under which Anglican communities have labored, the lack of precedent, and the misunderstanding, of bishops on one hand and laymen on the other, one is surprised that they should be as little open as they are to charges of eccentricity. One is led to reflect that God has used and is now using them as potent means for the bringing back of the "other sheep" to the True Fold.

Viewed in this aspect the Religious Life, as seen in the Anglican Church, shows two sharply differentiated phases in relation to Catholic Unity. We may designate these as individual and corporate.

It was not to be expected that men and women were to go on living in what they believed to be the religious state without some of them experiencing doubts, first lurking, then insistent, as to the validity of their position. Some, like Miss Day, successor to the first superior of the Wantage Sisters, have fought down the doubts and cast in their portion with the Anglican Church. Others—not an inconsiderable number—have found the solution of the problem, and consequent peace for their souls, only in submission to the Holy See. Many Catholic priests and religious in England and in this

country, doing their work quietly and unobtrusively, owe their present happy conditions, under God, to a beginning made in an Anglican community.

A list of these individual conversions would make instructive reading. Every once in a while during the half century past a member of the Community of St. Mary has turned away from the peaceful convent at Peekskill, her home, perhaps, for many years, and has, for conscience sake, begun life over again as a novice in some Catholic order, finding security in the "City of God, whose Walls are salvation and whose Gates are peace".<sup>6</sup> An incident of this kind that is still remembered by those whom it profoundly impressed at the time of its occurrence had to do with the former Mother General of the Community. After long years of honored service she humbly resigned her office to enter the Church, where she immediately applied at the novitiate of one of our sisterhoods.

The late Mgr. Benson belonged, in his Anglican days, to the Community of the Resurrection. The "Cowley Fathers" have given us, among others, Father Maturin, whose death upon the ill-fated "Lusitania" we still lament, and Father Rivington, author of the masterly work, *The Primitive Church and the See of Peter*. A half-dozen years back one of the most gifted members of the Anglican Order of the Holy Cross came to us; and the year before he made his submission a number of members of another community, including their superior, were received into the Church.

In the autumn of 1909 there developed an entirely new phase of the Religious Life in the Anglican Church. In October of that year the Society of the Atonement, comprising two tiny Franciscan communities—one of men, the other of women—who had for ten years or more been living a life of edifying simplicity and sanctity in a wild region four miles east of Garrison, N. Y., were received *corporately* into the Catholic Church. Their reception as a society took place not only with the permission of the Holy Father, but with special blessing as well. The stir it created in both Catholic and Anglican circles seemed at the time to be somewhat out of proportion to the feebleness of the institute. The real significance

<sup>6</sup> *The Price of Unity*, by B. W. Maturin, p. 283.

of the event lay, of course, in the precedent it afforded and the future possibilities toward which it looked. It is unnecessary to allude here to the singular blessings which have attended the Society since its coming into the Church six years and more ago. They have been recounted elsewhere, and very ably, by the Reverend Founder.<sup>7</sup>

In March, 1913, the example set by the Society of the Atonement was followed by the Anglican Benedictines of Caldey, an island off the coast of Wales, and the community of Benedictine nuns living at Milford Haven on the mainland nearby. This reception was slightly different from the other, for it meant the acquisition of two strong communities, numbering sixty persons in all, who had for years, according to the light vouchsafed them, walked in the footsteps of the monk of Monte Cassino.

The Caldey and Milford Haven Benedictines were, like the Society of the Atonement, received corporately, and like it they were the recipients of the Holy Father's blessing.

The Milford Haven community, especially, connects present and past in a wonderful way. Malling Abbey, in Kent, was for many years the home of the sisters, and so far as the writer is aware was the first of the convents confiscated by Henry VIII to be returned to its use as a religious house. It is very ancient, having been founded in 1090 by the architect-bishop Gundulf of Rochester, builder also of the great Keep of the Tower of London and of Rochester Castle and Cathedral, between the west front of which and the tower of Malling Abbey there is a close resemblance. In 1106 the abbey was opened and its first abbess, Avicia, installed. The deed of appointment, containing the abbess' oath of canonical obedience, is still extant.

There are interesting legends clustered about Malling. One of them relates how the murderers of St. Thomas à Becket halted at the gatehouse in their guilty flight from Canterbury and claimed the hospitality customarily extended to passing pilgrims by the good nuns. No sooner had the travelers seated themselves than the food was scattered upon the floor by unseen hands, and the warriors fled, only to return later

<sup>7</sup> *The Lamp*, May, 1914—Reprint from *America*.

on to tramp about in ghostly fashion with clank of armor and ring of steel!

Malling was never a large abbey. Its life seems to have gone on very uneventfully and peacefully until the storm of the "Reformation" broke over it in 1538. On 28 October of that year Abbess Margaret Vernon and her eleven nuns were driven forth by order of the king. It is worth noting that the deed of surrender, which is preserved in the Record Office, is unsigned by a single one of those consecrated women, although the seal of the community is affixed, by whom it is impossible to say. A list also exists of the pensions given the expelled nuns for their support.

Malling Abbey suffered the same fate as the other noble old foundations, passing from one secular proprietor to another until in 1892 it was presented by one Miss Boyd to the Anglican Benedictine Sisters, then residing at Twickenham. They lovingly restored it, as their poor means permitted, and occupied it for nearly a score of years until growing numbers made larger quarters imperative, when the community moved to its present home at Milford Haven.

The former Reverend Mother, who presided as superior for a long term of years, but who died some time before the society entered the Church, was a holy and able woman. She was senior to all but two or three Anglican religious, having been a contemporary of Dr. Pusey and Miss Sellon.

Not the least of the remarkable circumstances connected with the Malling-Milford Haven community is the fact that the Miss Boyd who bought the abbey and gave it to the nuns herself became a Catholic.

The attempt at the Religious Life in the Anglican Church rises or falls with the claims of the Oxford Movement. It is a logical outgrowth of that movement, and a knowledge of its various phases is requisite to any proper understanding of the place that advanced Anglican teaching has held in the religious history of the past seventy-five years or of the mighty forces working toward Catholic Unity that it has set in motion. It is obviously impossible for Catholics to regard the premises upon which its conclusions are based as other than false, but in the interests of charity and unity let us not wave it aside



as if it were merely of academic importance. The writer may be pardoned if he concludes by quoting from an article written some months ago and bearing upon the same subject: \*

"It is always a source of deep pain to me to hear those who are entirely ignorant of the spirit that animated the Oxford Movement or of the literature in which its tenets have found expression, speak slightly or superficially of it, as if it aimed at nothing more than a consciously cheap imitation of Catholicism. No matter how widely we may differ from such a system we can ill afford, in the interests of that ultimate unity for which we daily pray, to underestimate the importance of a cause which has enlisted the intellects of men like Pusey and Liddon and Waggett, or aroused burning zeal for souls in a Lowder or a Dolling. In the face of it all we cannot be thoughtless. I was once riding in a train, northward bound along the east bank of the Hudson River. My traveling companion was a convert priest. Presently we came opposite the spot where the Anglican Holy Cross House stands on its lofty terrace, lifting its gables heavenward. 'Ah,' said the priest softly, as he gazed at the cloisters on the other side of the stream, 'they are good and holy men over there. What could they not do if they were in the Catholic Church!' The words lingered in my memory, and I have often thought since then that in their tender regard for things once held sacred, and in their present appreciation of things once unvalued, because unknown, they crystallized a sentiment it were well for all of us to entertain."

JAMES LOOMIS.

#### CLERICAL CHARACTERS IN SHAKESPEARE.

IN our first essay<sup>1</sup> we devoted ourselves to some consideration with those historical dramas from which Marlborough is said to have derived his principal acquaintance with English history. We found Shakespeare followed the chroniclers Hall and Holinshed faithfully in many particulars, even almost verbatim in the speeches of *Richard II* and *Henry VIII*. We found him strangely free from that decided bias

\* *The New World*, 27 August, 1915.

<sup>1</sup> THE ECCLESIASTICAL REVIEW, July, 1916, pp. 48-64.

which marks the old plays *The History of Thomas Lord Cromwell* and *Sir Thomas More*. Where he altered actual facts or chronology it was for purposes of theatric forcefulness, not to sustain any thesis or to please this or that section of the groundlings.

<sup>1</sup> Coleridge has declared that "the transitional link between the epic poem and the drama is the historic drama". Shakespeare translated the formless type of the early chronicle play into a powerful Marlowesque *Richard III* and an exalted and heroic *Henry V*. And when he had broken free from epic chronology, when he had mastered the historical drama until in his hands its epic qualities were lost and its dramatic appeal was predominant, he passed out of this field and in the full strength of his maturity produced such works as *Hamlet*, *Lear*, and *Macbeth*, whose appeal shall never die.

It might be possible to divide the works of Shakespeare into three groups: (a) the historical plays, (b) the dramas which pretend only to fiction, (c) those which might be entitled historical fiction. This third group, represented for example by *Macbeth*, *Julius Caesar*, and *Lear*, consists of plots which, however much they owed to Plutarch or Holinshed, are so transfigured by the genius who prepared them for the stage that sources are forgotten and the dramatist is remembered. So great liberties did Shakespeare take with the materials handed down to him and so magnificently did he employ his art that these cannot be called chronicle plays, ought not to be considered as betwixt and between, but must be ranked as works where a master genius gives imagination full play. They are no more dependent upon original sources than *The Winter's Tale* is upon Robert Greene, or *Measure for Measure* upon the Italian Cinthio. It has seemed desirable therefore to put all these remaining dramas, which were not among the ten history plays discussed in our first essay, into a single large final group whose chief source was, by and large, in the imaginative mind of Shakespeare.

He lived in the expanding age of Elizabeth, a time of change and growth in matters material and spiritual. The explorers and the Merchant Adventurers were sailing far with an almost lyric enthusiasm, over oceans on whose water was even then being written the dramatic epic of British empire.

Poets, philosophers, and playwrights sought pastures new and seas as yet uncharted. It was the time of adventure and of travel. No mere verbal bombast but a real yearning to know the unknown and to accomplish the impossible drew these men forth.

Some, to the wars, to try their fortunes there;  
Some, to discover islands far away;  
Some, to the studious universities.

This was the spirit which sent Valentine

To see the wonders of the world abroad,<sup>2</sup>

and put on the lips of Benedick the lines which to us seem boastful but in those days were usual.

Will your grace command me any service to the world's end? I will go on the slightest errand now to the Antipodes that you can devise to send me on; I will fetch you a toothpicker now from the furthest inch of Asia, bring you the length of Prester John's foot, fetch you a hair off the great Cham's beard, do you any embassy to the Pigmies.<sup>3</sup>

They believed that "home-keeping youths have ever homely wits" and when their fervent imaginations wandered into the great places of the spirit, the cargo they brought home again was as rich and inspiring as the ivory of Africa, the gold of India, the silks of Cipango, and the perfumes of Arabia. It was a boundless age, boundless in thought, word, and deed.

In the face of such vastness some apology must be made for conducting a detailed study of some one phase of such greatness. That is the method of all scholarship. The dilettante is sometimes interesting but rarely sound. The specialist like Professor Wallace spends many years among the legal documents of the Public Record Office and at last discovers a hidden fact which may make a world of difference. Another careful scholar finds a contemporary allusion tucked into an odd line and so gives a new basis for determining the date of a given play. Another reads a forgotten book and indicates a hitherto unknown source for one of the plots. Thus it goes, and an army of gentle scholars write many volumes to

<sup>2</sup> *Two Gentlemen of Verona*, Act I, Scene I.

<sup>3</sup> *Much Ado about Nothing*, Act II, Scene I.

elucidate a few plays, but in the end their combined labors have given a new insight and added a new touch to a rough painting, slowly and carefully transforming an outline sketch into a full portrait. A. Mézières<sup>4</sup> has studied the historical dramas throwing the characters into groups—the women, the children, the people, the lords, the prelates, the kings. So any specialist is justified in expressing his opinions on his special part of Shakespeare, provided always he is well acquainted with the other broad facts and is not intolerant toward the generalizations of other specialists on their special points. For instance, no one quarrels with William Burgess<sup>5</sup> for commenting on the Biblical characters in Shakespeare, but all sane men must quarrel with him for attempting a religious interpretation and exaltation of the sonnets which Sir Sidney Lee has shown to be amorous convention and literature.

So when we come to write of certain religious elements in his works we must bear in mind the lesson of *The Merchant of Venice*, that prejudice based on religious reasons is usually unreasonable. We should not quarrel but should do our work of scrutiny and formulate our judgments with the greatest detachment possible. We would not have men smile at our scholars and remark, in the words of Vergil,

tantaene animis coelestibus irae.

One thing at least is certain, though the rest may not all be lies. As Charles Cowden Clarke so justly said, "He has, in short, never fostered the wicked, or pandered to the Pharisee and self-worshipper; his all abounding charity is in itself a rebuke to the 'too-seeming holy', who *talk* of grace, yet shut the gates of mercy upon the weak and the frail." It was far from his purpose, as from ours, to change dramatic conflict into religious quarrel.

One of Shakespeare's earliest plays, *The Two Gentlemen of Verona*, with its scene laid in Catholic Italy, comes within the field of our investigation on account of the religious paraphernalia continually introduced, and four plays of what is called his "third period", *Hamlet*, *Romeo and Juliet*, *Measure for Measure*, and *Much Ado About Nothing*, the first for

<sup>4</sup> *Shakespeare, ses œuvres et ses critiques.*

<sup>5</sup> *The Bible in Shakespeare*, New York, 1903.

many reasons, the others on account of the prominence given to monastic characters whom he has hailed forth from their cloisters to bring "a man of comfort" onto the distressed stage. Of these monks from the various undesignated orders, Schlegel has said: "It is deserving of remark, that Shakespeare, amidst the rancor of religious parties, takes a delight in painting the condition of a monk, and always represents his influence as beneficial. We find in him none of the black and knavish monks, which an enthusiasm for Protestantism, rather than poetical inspiration, has suggested to some of our modern poets. Shakespeare merely gives his monks an inclination to busy themselves in the affairs of others, after renouncing the world for themselves. . . . Such are the parts acted by the monk in *Romeo and Juliet*, and another in *Much Ado About Nothing*, and even by the duke,<sup>6</sup> whom, contrary to the well-known proverb, the cowl seems really to make a monk."

When Shakespeare wrote, it was many years since the dissolution of the monasteries and the break with Rome; but, as every reader of *Come Rack! Come Rope!* knows, there were many Catholics and much Catholic sentiment in England at the time. We are not surprised then to find things and facts pertinent to the Catholic religion in his plays. "The boyhood of Shakespeare was passed in a country town where the practices of the Catholic Church had not been wholly eradicated." His mother lived and died a Catholic. His father was summoned as a recusant for not attending the Sunday services of the Anglicans. Warwickshire was distinctly out of sympathy with the new establishment of Edward and Elizabeth. Heine has pointed out that it was not till later that the Puritans succeeded in plucking away flower by flower, and utterly rooting up the religion of the past, that popular faith of the Middle Ages which yet existed with all its magic in men's hearts, and held its own in manners, customs, and views.

In the plays of Shakespeare we have passing notices of these. "Proteus, in the first scene,"<sup>7</sup> says,

I will be thy beadsman, Valentine.

<sup>6</sup> In *Measure for Measure*.

<sup>7</sup> *The Two Gentlemen of Verona*, Act I, Scene I.

Shakespeare had, doubtless, seen the rosary still worn, and the 'beads bidden', perhaps even in his own house. Julia compares the strength of her affection to the unwearied steps of 'the true-devoted pilgrim'.<sup>8</sup> Shakespeare had, perhaps, heard the tale of some ancient denizen of a ruined abbey who had made the pilgrimage to the shrine of Our Lady of Loreto, or had even visited the sacred tomb at Jerusalem. Thurio and Porteus are to meet at 'St. Gregory's well'. This is the only instance in Shakespeare in which a holy well is mentioned; but how often must he have seen the country people, in the early summer morning or after their daily labor, resorting to the fountain which had been hallowed from the Saxon times as under the guardian influence of some venerated saint!"<sup>9</sup> The Sacrament of Penance is mentioned as well as the idea behind it.

Who by repentance is not satisfied  
Is nor of heaven nor earth.<sup>10</sup>

A confessor is provided for condemned Claudio in *Measure for Measure*. Silvia and Juliet are alike in that each elope when going to usual confession.<sup>11</sup>

Why exactly it was necessary to introduce into the plot of the *Menaechmi* of Plautus or the *Didymi* of Menander, with the scene Asia Minor and the audience Londonese, the priory in the last act of the *Comedy of Errors*, why Antipholus of Syracuse can run nowhere else but to sanctuary, why the quiet firmness and calm of the Lady Abbess was essential to

<sup>8</sup> Act II, Scene VII. Knight says: "The comparison which Julia makes between the ardor of her passion and the enthusiasm of the pilgrim is exceedingly beautiful. When travelling was a business of considerable danger and personal suffering, the pilgrim who was not weary 'to traverse kingdoms with his feeble steps', to encounter the perils of a journey to Rome, or Loreto, or Compostella, or Jerusalem, was a person to be looked upon as thoroughly in earnest. In the time of Shakespeare the pilgrimages to the tomb of St. Thomas à Becket, at Canterbury, which Chaucer has rendered immortal, were discontinued; and few, perhaps, undertook the sea voyage to Jerusalem. But the pilgrimage to the shrine of St. James, or St. Jago, the patron saint of Spain, at Compostella, was undertaken by all classes of Catholics. The House of Our Lady at Loreto was, however, the great object of the devotee's vows; and, at particular seasons, there were not fewer than two hundred thousand pilgrims visiting it at once."

<sup>9</sup> From Knight's *Pictorial Shakespeare*.

<sup>10</sup> *Two Gentlemen of Verona*, Act V, Scene IV.

<sup>11</sup> *Measure for Measure*, Act II, Scene I; *Two Gentlemen of Verona*, Act IV, Scene III; *Romeo and Juliet*, Act II, Scene VI.



the resolution of the plot—why all these points of dramatic construction were absolutely necessary it is not ours to know. Suffice the facts to record more Catholic elements in Shakespearean drama. Many times in the plays there are references to these matters, chance allusions which would certainly never have been introduced by a fervent Protestant or by a playwright who thought his audience fervently Protestant. Here follows a partial list of those not already mentioned, then we may pass on to broader matters of interpretation and imagination:

Friar Lawrence . . .  
 . . . in penance wand'ring through the forest.  
 (*Two Gentlemen of Verona*—V, ii.)

We'll have flesh for holidays, fish for fasting-days.  
 (*Pericles*—II, i.)

His kissing is as full of sanctity as the touch of holy bread.  
 (*As You Like It*—III, iv.)

St. Nicholas, be thy speed [the patron saint of scholars and clerks].  
 (*Two Gentlemen of Verona*—III, i.)

Have you prayed tonight, Desdemona? . . .  
 I would not kill thy unprepared spirit.  
 (*Othello*—V, ii.)

He should the bearers put to sudden death,  
 Not shriving-time allow'd. (*Hamlet*—V, ii.)

There is a monastery two miles off.  
 (*Merchant of Venice*—III, iv.)

She [Portia] doth stray about  
 By holy crosses, where she kneels and prays.  
 (*Merchant of Venice*—V, i.)

Good morrow, father.  
 Benedicite!  
 (*Romeo and Juliet*—II, iii.)

O, for my beads! I cross me for a sinner.  
 (*Comedy of Errors*—II, ii.)

The most noteworthy characteristic about these allusions is the fact that they are all unnecessary. No principle of dramaturgy demands these words, and yet they are there. No convention or tendency of contemporary stagecraft would give

warrant for them as usual theatric figures or phrases. Shakespeare's rustic characters used mostly the conventional dialect of stage rustics, the southwestern forms, not those current in the poet's native Warwickshire, yet there is no similar thing to be said of his religious characterizations or pious language. Shakespeare was simply trying hard to give a true Italian flavor to the narrative wine he was putting into British dramatic bottles. Yet in none of his plays where the scene is in Milan, Verona, or Messina, does he catch the very spirit of the country so well as in *The Merchant of Venice*, where the religious trappings of a formal, and hints of a subtle, nature are least in evidence. So that it may be possible to venture that these elements were inserted, not to gain local Italian color, but simply, in an almost unconscious and unnecessary way. This would mean more. It would mean that Shakespeare was drawing on his native Warwickshire for little exclamations and sentences, reminiscent of things he had known about him as well as he knew that bank where the wild thyme grows.

There are two or three minor prelates, curates or what-not, which demand out attention for a moment or so. They are all of English stock and spring of English tradition, without attempt at localization in conformity with the narrative. Sir Nathaniel, "the very quintessence of conceit and complacency", in *Love's Labor's Lost*, is presumably attached to the court of Ferdinand of Navarre. Sir Hugh Evans, the peppery Welsh parson copied after Fluellen, is a contemporary of Falstaff and therefore of Henry V. But there is nothing Catholic about them. Sir Nathaniel is obviously a satire on the spouting young churchmen of Elizabeth's day, and Sir Hugh comes post-haste out of Windsor with those merry wives, Mistress Page and Mistress Ford, too fresh and flippant to have traveled across even a half a century. It is not possible to push the chronology too hard and to claim them as Catholics, better let them remain as anachronisms. And very amusing anachronisms they are, created for the sake of humor. Sir Hugh leads in pinching Falstaff at the revels round Herne's oak to make him roar, and Sir Nathaniel by his fantastic display of doltish erudition makes his hearers roar—

with laughter. When to these are joined Sir Topas as the clown enacts him in *Twelfth Night* to make Malvolio groan, the temptation is very great to think of these three, Nathaniel, Hugh, and Topas, as representative of the three divisions of the English Church; attitudes, latitudes, and platitudes.

Nor are these Anglican curates, or the representations of them, the only religious persons handled ungently by the pen of Shakespeare. Petruchio starts to sing:

It was the friar of orders grey,  
As he walked on his way—<sup>12</sup>

and no one knows what his loose tongue might have uttered, had the chance rogue not pulled awry in plucking off his master's boots and interrupted the song. Not even the version in Percy's *Reliques* can tell us, for Petruchio was by repute an unconventional and irresponsible and irreverent chap. His conduct at the marriage is enough to stop us from indiscreetly inquiring too much:

When the priest  
Should ask, if Katherine should be his wife,  
'Aye, by gogs-wouns,' quoth he, and swore so loud,  
That, all amaz'd, the priest let fall the book;  
And, as he stoop'd again to take it up,  
The mad-brain'd bridegroom took him such a cuff  
That down fell priest and book, and book and priest.<sup>13</sup>

Yet though this can be said to be written entirely in character, to bring out the extreme activity of Petruchio in his attempts to tame the shrew, the same cannot be said of the following:

I know thou art religious  
And hast a thing within thee called conscience,  
With twenty popish tricks and ceremonies  
Which I have seen thee careful to observe,  
Therefore I urge thy oath; for that I know  
An idiot holds his bauble for a god  
And keeps the oath which by that god he swears,  
To that I'll urge him.<sup>14</sup>

This is the worst thing that is found in any of the plays of Shakespeare. In the historical dramas only is the pope mentioned and then legitimately only, where history demands it.

<sup>12</sup> *The Taming of the Shrew*, Act IV, Scene I.

<sup>13</sup> *The Taming of the Shrew*, Act III, Scene II.

<sup>14</sup> *Titus Andronicus*, Act V, Scene I.

In no place other than in this anachronistic spot in a Roman play is there a lapse into the slurring Britishism, "popish tricks". But it so happens that this play of *Titus Andronicus* is one in which the question of disputed authorship is most engaged. Peele, Greene, Kyd, or Lodge may have written that phrase "popish tricks", a scurrility to which Shakespeare nowhere else stooped. Thus, if it cannot definitely be said that Shakespeare did not say this thing, it also cannot definitely be charged against him even though the speaker, Aaron, elsewhere shows the marks of a Shakespearean manner.

We now leave behind all the passages which might be uncomplimentary and pass on to the particular religious in the particular plays.

In *As You Like It* we find the colorless Sir Oliver Martext with his chapel in the forest<sup>15</sup> ready to perform the matrimonial rites, although at the end it is Hymen who does all the marriages. Yet Olympian theology and Greek mythology finally gives way to Christianity, for the happy consummation of the plot is brought about by "an old religious man" who converts Duke Frederick from his usurped throne to a life of piety.<sup>16</sup>

Again, in *Twelfth Night*, it is the same Sacrament of Marriage which brings a priest on the stage with Olivia to unite her with Sebastian,<sup>17</sup> and, though he has no lines at all on his first entrance, when he appears again to tell of what transpired "underneath that consecrated roof" of his chantry, the priest describes a marriage as worthy as it was pure:

A contract of eternal bond of love,  
Confirm'd by mutual joinder of your hands,  
Attested by the holy close of lips,  
Strengthen'd by interchangement of your rings,  
And all the ceremony of this compact  
Seal'd in my function, by my testimony.<sup>18</sup>

In *Much Ado About Nothing* we have another of the famous friars of Shakespeare doing good to the world and interfering in worldly affairs to relieve the harshness of un-

<sup>15</sup> Act III, Scene III.

<sup>16</sup> Act V, Scene IV.

<sup>17</sup> Act IV, Scene III.

<sup>18</sup> Act V, Scene I.

just circumstances. When slander interrupts the wedding ceremony of Claudio and Hero with a fabricated "tale of guilt", the Friar Francis remains silent. He is at the ceremony, as he is at the double marriage performed at the close of the play, in an official and not in a personal capacity, to represent the Church and the Church only, not himself. In this respect he does not differ from other clerical characters in these plays. They perform the offices of the Church at the grave or at the marriage altar; they do their duty as it is clearly defined for them, fulfilling the dramatic need which brought the cloth upon the stage. But this does not satisfy Friar Francis. After the shameful disruption upon which the plot hinges and by which the needed suspense is gained, Friar Francis's first words are:

Have comfort, lady!

His first duty is to console. His next is to dispose and order things aright. He suggests the solution of the trouble and expresses a firm belief in Hero's innocence. There is much humanity and keen psychological insight in a priest. He seems to have no real facts on which to base his opinion, yet Friar Francis is right. Perhaps he is right because he, like Chesterton's "Father Brown", grasps the essentials in moral evidence. "I go by a man's eyes and voice, and by what subjects he chooses—and avoids. I attach a good deal of importance to vague ideas. All these things that 'aren't evidence' are what convince me. I think a moral impossibility the biggest of all impossibilities." And probably the "moral impossibility" of Hero's guilt was what urged her innocence in the eyes of the Friar who had heard her confessions since childhood. At any rate, he had the pleasure of retiring again into his rôle as officer of the Church and of celebrating her marriage.

In *Measure for Measure*, there are two more friars, Thomas and Peter, of whom Peter is silent, but Thomas has to his credit a splendid and sensible criticism addressed to the Duke Vincentio against sudden and unjust rigor in enforcing an old law which might be said to have lapsed with the passing of time. But the chief monk in this play is not a monk at all. As we have said above, the Duke Vincentio disproves the

fact that the cowl does not make the monk. He acts the part naturally, even to deception, and rivals Friar Lawrence and Friar Francis of the two more famous plays by the way he conducts himself in the interviews with Juliet and with Claudio, though in the last act just before the disclosure,<sup>19</sup> he seems in his arrogance once more the Duke and less the monk.

But the most appealing figure in this comedy, *Measure for Measure*, is Isabella, the novice of St. Clare in those humble robes in which Schlegel found her "a very angel of light". Shakespeare did not stint himself in her praise, "a thing enskied and sainted, an immortal spirit". Furnivall calls her "Shakespeare's first holy Christian woman", and Mrs. Jameson could not say enough in praise of "the strong undercurrent of passion and enthusiasm flowing beneath this calm and saintly self-possession, . . . the capacity for high feeling and generous and strong indignation, veiled beneath the sweet austere composure of the religious recluse."

Here in a group of comedies where the disguises, the concealed identities, the intrigues and especially the moral slackness of the later drama appear in force and seem for a time almost to corrupt the fine imagination of Shakespeare (*Measure for Measure*, *All's Well That Ends Well*, and *Pericles*), the atmosphere of sin and death is to a great degree balanced by the superb beauty of the heroine's character. In *Hamlet*, as all men know, there is a scant reference to a nunnery; in *A Midsummer Night's Dream* there is a passage which gives the lie to the anachronistic phrase of "love-lacking vestals and self-loving nuns"; in *Venus and Adonis*, a passage which, though delivered as a threat, is a strong and alluring tribute:

You can endure the livery of a nun,  
For aye to be in shady cloister mew'd,  
To live a barren sister all your life,  
Chanting faint hymns to the cold, fruitless moon.  
Thrice blessed they that master so their blood,  
To undergo such maiden pilgrimages.<sup>20</sup>

Though the nun Francisca is allowed to speak but nine short lines in her Viennese convent and these to tell of the restrictions put upon the inhabitants, the novice compensates amply

<sup>19</sup> Act II, Scene III; Act III, Scene I; Act V, Scene I.

<sup>20</sup> *Midsummer Night's Dream*, Act I, Scene I.



by the character Shakespeare has made her display, a character resulting from her pious training as well as from her own heart of gold. Professor J. S. P. Tatlock has been at some slight pains in a footnote to ridicule those critics who complain that the Duke decides on marriage for the novice without consulting the Mother Superior,<sup>21</sup> but the broad firmness of her character makes such answers, if not the complaints themselves, unnecessary. "Isabella has the innate dignity which renders her 'queen o'er herself', but she has liv'd far from the world and its pomps and pleasures; she is one of a consecrated sisterhood—a novice of St. Clare. . . . Isabella is like a stately and graceful cedar, towering on some alpine cliff, unbowed and unscathed amid the storm. She gives us the impression of one who has passed under the ennobling discipline of suffering and self-denial; a melancholy charm tempers the natural vigor of her mind; her spirit seems to stand upon an eminence, and look down upon the world as if already enskied and sainted; and yet when brought in contact with that world which she inwardly despises, she shrinks back with all the timidity natural to her cloistral education. This union of natural grace and grandeur with the habits and sentiments of a recluse—of austerity of life with gentleness of manner—of inflexible moral principle with humility and even bashfulness of deportment—is delineated with the most beautiful and wonderful consistency. . . . There is a profound yet simple morality, a depth of religious feeling, a touch of melancholy, in Isabella's sentiments, and something earnest and authoritative in the manner and expression, as though they had grown up in her mind from long and deep meditation in the silence and solitude of her convent cell." <sup>22</sup>

The last play of Shakespeare's which we shall consider is the most important in that it illustrates the poet's religious attitude toward the broad things of life. Yet it is so well known and has so often been recited, read, presented, that there is scant need for discussion. A few suggestions concerning it will indicate the trend of this paper and of the mind of Shake-

<sup>21</sup> *Sewanee Review*, April, 1916, p. 142 n.

<sup>22</sup> Mrs. Jameson, *Characteristics of Women*.

speare as regards religion, for *Hamlet* is almost universally acknowledged as the ripe mature product and consummation of both the philosophic mind and the theatric art of the world's greatest dramatic writer. We have already made mention of a few minor points wherein this play of the royal Dane is in conformity with the doctrine and the ritual of Catholicism. And all the world knows the scene at the grave of Ophelia, poor, mad, drowned Ophelia, and the prominence given there to the matter of the "rites of the Church".

But it is in a larger sense that we shall look on the worried face of Hamlet. *Hamlet* is the end, both of this essay and of the mounting genius of Shakespeare. When we have said the last word about it, we have said the last word about Shakespeare. Schlegel has said of the Prince of Denmark that after he first follows the ghost of his murdered father and holds the hilt of his sword before him as protection against the mischance of a spirit damned, that after this preliminary interview, if you will, "from expressions of religious confidence he passes over to skeptical doubts". And some have been so mad as to call Prince Hamlet mad. As a matter of fact, the play is not like *Love's Labor's Lost* to cure the world of pride, nor like *The Merchant of Venice* to cure it of religious vindictiveness, nor like *Lear* to show how sharper than a serpent's tooth it is to have an ungrateful child, nor like *Macbeth* to indicate the evil of insinuating ambition and superstition, nor like *Othello* to deplore unwarranted jealousy, nor like *Romeo and Juliet* to show the folly of senseless feuds. As a matter of fact, it is the plain picture of a Christian soul struggling with terrible temptation, the desire to avenge combating with an abhorrence of a deed of horror. Hamlet is tormented by his conscience. Courtier, scholar, soldier, his final victory is a real defeat, for he accomplishes the act of murder. Then and not earlier would it have been time for Ophelia to say

O, what a noble mind is here o'erthrown!

This is the tragedy of Hamlet, the tragedy resulting from a broken law. Up to the end each character has sinned save only the Prince; Rosencrantz and Guildenstern were treacherous toward their friend and retribution overthrew them;

Polonius was an intriguing spy and died ingloriously like a rat; Ophelia did not understand and could not help, so guiltless she had to be set aside; Laertes stooped to villainy and died poisoned by his own sword; the Queen was unfaithful and fell by chance; the King bore the chief guilt and his overthrow was the most haunting and the most dramatic; he was "justly served". At the close, Hamlet runs his sword into the King and all the wicked plotting has combined to crush him just as his aim is accomplished. He was a Christian and did a deed of violence, so he died. His material triumph in ascending the throne is marred by his spiritual failure in dabbling in sin. The failure returns upon him and his life as well as the play is a tragedy.

Opposed to Hamlet is his friend Horatio, "more an antique Roman than a Dane", a philosopher out of the university, a skeptic, a man of book learning with little passion and much knowledge. The strong spirit of the Danish Prince uses him as a fowl where Horatio should have turned the thoughts of revenge aside, or at least tried to. But all the mind could not make up for the lack of heart. Rosencranz and Guildenstern could trifle with words, but, since philosophic explanations are tortuous as well as difficult, could never cope with the simplicity of a Christian soul under temptation. Horatio had not the wit to turn aside the rising emotions and straighten out the world that then was out of joint, as Father Brown or Friar Francis might have done. Here was something primitive and not primary, elemental and not elementary. He knew not how to interpose a helpful hand. Truly,

There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.

ELBRIDGE COLBY.

#### SARBIIEWSKI, POET AND PRIEST.

ONLY a generation ago we were of the opinion that a knowledge of the Latin language and literature is best shown by writing Latin in actual imitation of the mannerisms of Cicero and Horace. This perversion was carried over into the study of English, and young men were advised to manufacture counterfeits of Addison and Pope in all but the

thought. In our recoil from that error we are in danger of becoming mere philologists, as far as Latin is concerned.

The poems of Sarbiewski are the most striking example of the work done by the imitators. If he had written in his native Polish, he would have produced noteworthy poetry; in Latin he often comes so near winning this honor that he is worthy of consideration apart from the interests he excites as a linguist.

His name has been Latinized Sarbievius; the full name was Matthias Casimir Sarbiewski, and the English writers commonly call him Casimir after the manner of naming classic Roman authors. There have been fifty-nine editions of his poems published in various parts of Europe since the first edition came out at Cologne in 1625. Five different editions were issued in 1647 in Belgium, France, and Poland, and he was well known in England in the seventeenth century. In 1646 an English version of the odes appeared: "The Odes of Casimire. Translated by G. H. [G. Hils]. Printed for Humphrey Mofeley at the Prince's Armes in Paul's Church-yard." Two editions of the Latin text were published in England in 1684, one at London, and another at Cambridge; and in 1689 a second edition came out at Cambridge. Dr. Isaac Watts and Sir John Bowring made incomplete versions of the poems. Casimir was used as a text book at times at Oxford during the seventeenth century. The last edition of the poems was brought out in 1892 at the Jesuit college in Starawies, near Brzozon, in Galicia: this is by far the best edition and it has an excellent bibliography, but the proof-reading was badly done.

Casimir was born in Poland in 1595 near Plonsk in the village of Sarbiewo, a fief held by his father, Matthew Sarbiewski, who was one of the vast multitude of the Polish nobility. In a poem addressed to his brother Stanislaus, the Palatine of Mazowsze, Casimir speaks of a certain Sarabetes, "who long time well has slept in dust barbaric", and this old knight is thought to be an Italian founder of the Sarbiewski family. The most remarkable fact related of Casimir's ancestors is that his grandfather, after fracturing the skulls of numberless Turks and Russians, lived until he was one hundred and ten years of age.

The poet made his first studies in the Jesuit colleges at Pultusk and Wilna, and at the former place on the banks of the Narew, as he tells us in one of his lyrics [ii, 15], he wrote his first verses. He was seventeen years of age when he entered the Jesuit order, and during the two years of his noviceship (1612-1613) he had among his companions Andrew Bobola, afterward martyred for the faith by the Cossacks, and Saint Stanislaus Kostka, who was a kinsman of the poet.

In 1619, Casimir published anonymously his first poem at the College of Nobles at Kroze, where he was teaching a class corresponding to our sophomore class. The poem consists of about 400 hexameters remarkable only for the fluency of the Latin. One of the most noteworthy characters of his verse is the extraordinary facility in Latin expression it shows. He always wrote with the perfect ease and self-possession of a man that is composing in his native tongue. To obtain this command of vocabulary he tells us he had read Virgil carefully sixty times and the works of all the other Latin poets at least ten times. Horace, however, was Casimir's favorite author; and his verse is so thoroughly imbued with the mannerisms and peculiar phraseology of Horace that it is a curious example of assimilation of style, as far as such assimilation is possible.

Another cause of his freedom in writing Latin was the prevalence in Poland of that language over the vernacular in all writing, despite the efforts of the poets Rej and Kochanowski in the preceding century. The Transylvanian Stephen Bathori, who became king-consort of Anna Jagelon in 1575, had revived the use of Latin. Bathori spoke Polish imperfectly, but he knew Latin well, and he easily set the fashion for his zealous courtiers. Many preferred Latin to Polish for ordinary conversation, and it is remarkable that in the wild scenes in the Diet of 1605, when Sigismund III was insulted by Zamojski, and the king rose from his throne and grasped his sword, Zamojski even then did not fall back to Polish, but said: "*Rex, ne move gladium; ne te Caium Caesarem, nos Brutos sera posteritas loquatur: sumus electores regum, distinctores tyrannorum; regna, sed ne impera.*" These half-barbarous nobles, who carried bows and arrows and shaved

their heads leaving only a lock on the scalp, when they went to Paris in 1573 to offer the Polish crown to Henry of Valois, spoke Latin, French, German, and Italian with a facility that was marvelous, but their social life was such that it is worth the serious consideration of those publicists who claim the influence of intellectual training is a cure for all evil.

In 1621, Chodkiewicz, to whom Casimir had inscribed his first published verses, was sent in command of 70,000 Poles to oppose a Turkish army of 300,000 men under Osman II. While the Polish expedition was marching southward Casimir wrote his ode, "O qui labantis fata Poloniae", in which the Alcaics jolt somewhat unpleasantly. In September of the same year the Turks were routed with terrible slaughter by the Polish army, and then the poet wrote a triumphal ode which has a genuine ring. Here again the Alcaics are rough, but this is almost forgotten in the natural energy of the verse. This ode [*Lyr.* iv, 4] has been paraphrased by Isaac Watts, and it is found also in Prout's *Reliques*. Watts called it *The Dacian Battle*. On this Dacian Battle Dr. Johnson based his claim for true poetic imagination for Watts, but of course the imagination belonged solely to Casimir. Watts translated and imitated many of the odes, and in the preface to his own verses published in 1709 he wrote an enthusiastic encomium of Casimir.

The broad patriotism of the martial odes is remarkable when we remember the narrow clannish spirit of the Polish nobility of his time. He repeatedly urged leaders to change their absurd social customs, but the readers admired his verses and applied the sermon to their neighbors. If his warning had been heeded Poland would not now be a mere historic name. Russia, Austria, and Prussia are blamed for the partition of Poland, but the misdeeds of the Polish nobility made the partition possible. Freedom did not shriek when Kosciusko fell, because her throat had been cut centuries before by the Poles themselves: the Poles threw away Poland as the Irish threw away Ireland, and both have spent much oratory since the event in blaming someone else. Casimir wrote five odes in which he pleaded for the redemption of Greece from Turkish rule; he was urgent in this demand two hundred years before the time of Byron.



In 1622 he went to Rome, and on the way he narrowly escaped death at the hands of German highwaymen near Bamberg. He was ordained priest in 1623 in Rome, and his verses soon won the warm friendship of Urban VIII, who himself had published a volume of Latin poems while he was Cardinal Maffeo Barberini. Urban crowned Casimir at the Capitol, made him *Poeta Laureatus*. This pope also set him and three other Jesuits the task of correcting the Breviary hymns, and it is said they left only a very few of these untouched.

After his return to Poland he taught philosophy and theology at the University of Wilna, and he was appointed dean of the theological faculty there. In 1633 Ladislaus IV made him almoner and court preacher, and Casimir became a favorite of the king as he had been of Urban VIII. After five years spent at court, much against his will, Casimir's health broke down. He was a very devout man always, and there is no sign in what I can find of his biography of any taint from the adulation showered upon him everywhere. In 1640 he persuaded the king to permit him to retire from the court, but just before he was to leave the palace Ladislaus ordered him to preach a Latin sermon. At the end of this sermon he was carried away fainting, and he died three days afterward in his forty-fifth year.

There is in his poems a singular combination of Roman stateliness and distinction with Sclavic profusion and extravagance of expression. It would be impossible to find anything like his irrepressible verbal luxuriance in the work of an Italian of that period. He is always serious, even touched with the Sclavic melancholy which resembles the Celtic. The poem *Urit me patriae decor* [*Lyr.* i, 19], written not long before his death, is an example of this tone of mind.

The beauty of my Fatherland eterne,  
Star-crusted vault, alive with lambent flame,  
The sheen of the tender moon, and lit lamps swung  
Along the courts of gold, fire all my soul.

O whirling march of night, and cressets blent  
In coiling maze of heaven's holy dance!  
Fair Fatherland, ye watchfires, soft against  
A twinkling sky, why gaze on me forlorn  
In exile, ah! so far from star-filled peace.

Above me set the flower-white turf, above  
 My grave strew lilies pale by meads uplift.  
 Here cast I off the iron of death; a gleed  
 Must I from ashes still be disparate.  
 Slow smouldering flesh, away! My living self  
 Shall I bear out on shoreless upper deeps.

Casimir's blunder was that he wrote in Latin. Perfection in the use of Latin means more than mere purity of language—the writer must gaze upon the world through Roman eyes, and no modern man can do that. The spirit of Rome can not be conjured up by the imagination of a northern mind taught to look in upon itself through fifteen centuries of Christianity. Yet if he had not written in Latin he would not be known to-day; his fame rests upon the fact that he managed an almost impossible artistic medium so well. Coleridge said Casimir expressed himself classically as far as consists with the allegorizing fancy of the modern, that still striving to project the inward, contra-distinguishes itself from the seeming ease with which the poetry of the ancients reflects the world without. The Polish poet's style and diction are really classic, Coleridge thinks, in keeping with his own notion of style; Cowley's Latin poetry is barbarous because his thought is not in any sense Roman. As regards Casimir's Alcaics it is worth remembering that perfect Alcaics are very rare in Latin. The classic Statius, who lived about a hundred and twenty-five years after Horace, composed in Alcaics, *non solitis fidibus*, and he certainly did not succeed.

Here is a poem by Casimir in the Horatian mood which is often quoted:

AD SUAM TESTITUDINEM.

Sonora buxi filia utilis,  
 Pendebis alta, barbite, populo,  
 Dum ridet aër, et supinas  
 Sollicitat levis aura frondes.

Te sibilantis lenior halitus  
 Perflabit Euri: me juvet interim  
 Collum reclinasse, et virenti  
 Sic temere jacuisse ripa.

Ehue! serenum quae nebulae tegunt  
 Repente coelum! quis sonus imbrium!  
 Surgamus. Heu semper fugaci  
 Gaudia praeteritura passu.

*Lyr. ii, 3.*

Another lyric, as graceful as this and very like it in spirit,  
 is the one to the cicada:

O quae, populea summa sedens coma,  
 Coeli roriferis ebria lacrymis,  
 Et te voce, cicada,  
 Et mutum recreas nemus.

Post longas hiemes, dum nimium brevis  
 Æstas se levibus praecipitat rotis,  
 Festinos, age, lento  
 Soles excipe jurgio.

Ut se quaeque dies attulit optima,  
 Sic se quaeque rapit; nulla fuit satis  
 Unquam longa voluptas;  
 Longus saepius est dolor.

*Lyr. iv, 23.*

The second ode in the second book of the lyrics is a favorite  
 with the translators: Watts, Bowring, and others have put it  
 into English:

AD PUBLIUM MEMMIUM.

Quae tegit canas modo bruma valles,  
 Sole vicinos jaculante montes  
 Deteget rursum. Tibi cum nivosae  
 Bruma senectae

In caput series cecidit pruinis,  
 Decidet nunquam. Cita fugit aestas,  
 Fugit autumnus; fugiunt propinqui  
 Tempora veris.

At sibi frigus, capitique cani  
 Semper haerebunt; neque multa nardus,  
 Nec parum gratum repitita dement  
 Serta colorem.

Una quem nobis dederat juvenus,  
 Una te nobis rapiet senectus;  
 Sed potes, Publi, geminare magna  
 Saecula fama.

Quem sibi raptum gemuere cives,  
Hic diu vixit. Sibi quisque famam  
Scribat haeredem; rapiunt avarae  
Caetera lunae.

He is often happy in the choice of epithets and verbs—"garrula gloria", for example; he calls the cardinals "Purpurei Patres", which is almost as good as the Italian "*Amplissimo Porporato*"; he says of too fleeting time niggard of joy, "*fugiunt avarae mensium lunae*". There is also in his verse not seldom a skilful use of imitative harmony characteristic of Virgil and Catullus, and possibly caught from them. The nineteenth poem in the second book of lyrics begins:

Vitae sollicitae me similis caprae  
Quam vel nimbisoni sibilus Africi,  
Vel motum subitis murmur Etesiis  
Vano corripit impetu.

We find many examples, too, of figurative imagination of a high order. The poet that reproduces literally an existing model shows close observation and memory rather than imagination. Synthetic imagination composes a model by matching image with image until a satisfactory phantasm results, and this product is common in ordinary art. It is a step higher than reproductive imagination, but it frequently lacks vital unity. The greatest art employs the synthetic imagination but subserviently to the figurative and intuitive imaginations—out of three sounds it forms not a fourth sound but a star.

The figurative imagination shows the appearance of one object, illustrates it, conveys it to our understanding and imagination, by the image of another thing. The process is more than a mere use of metaphor or simile, it is a kind of indirect imaginative vision: the figure is completely infused into the thought. Shakespeare says, for example,

Not that the summer is less pleasant now  
Than when her mournful hymns did hush the night,  
But that wild music burthens every bough  
And sweets grown common lose their dear delight.

In the second line here the nightingale is not mentioned, nor the breathless listening to her singing, nor are the flocking birds of summer in crowded choirs directly spoken of in the third line, but the sense of these singings is conveyed to us in the words "her mournful hymns did hush the night", and "wild music burthens every bough"; and these images are half the thought. Shakespeare constantly shows this kind of imagination. Old age is,

Summer's green all girded up in sheaves,  
Borne on the bier with white and bristly beard.

Again,

Full many a glorious morning have I seen  
Flatter the mountain-tops with sovereign eye,  
Kissing with golden face the meadows green,  
Gilding pale streams with heavenly alchemy.

Casimir [*Lyr.* i, 1] says:

Pastor errantes comitatus hoedos  
Provocat raucas calamo cicades;  
Mugiunt colles, et anhela fessis  
Silva juvenicis.

Again [*Lyr.* iv, 32],

Et jam quietis ancora puppibus  
Littus momordit.

This last is an extremely ingenious picture.

There is a profound mysticism in certain of his lyrics, suggestive of the manner of Francis Thompson, but less poetic than Thompson's expression. He is, because of this mysticism, fond of themes suggested by Solomon's Canticle. An example of this is the poem "Ad Jesum Optimum Maximum" [*Lyr.* iv, 19], under the caption "Indica mihi quem diligit anima mea, ubi pascas, ubi cubes in meridie".

Dicebis abiens: Sponsa vale; simul  
Vicisti liquidis nubila passibus.  
Longam ducis, Jesu,  
In desideriiis moram.

Ardet jam medio summa dies polo ;  
 Jam parcit segeti messor, et algidas  
 Pastor cum grege valles  
 Et pictas volucres petunt.

Ad te quae tacitis distinet otiis,  
 O Jesu, regio? Quis mihi te locus  
 Coecis invidet umbris,  
 Aut spissa nemorum coma?

Scirem quo jaceas cespite languidus!  
 Quis ventus gracili praeffet anhelitu!  
 Quis rivus tibi grato  
 Somnum praetereat sono.

The tenth epigram "Casta sed Foecunda", under the texts "Memores uberum tuorum", and "Ibi dabo tibi ubera mea", is an example of this mysticism, and of his frequent tendency to play upon the word in an Augustinian manner:

Velle meas, mi Sponse, canis te sugere mammae;  
 Sic quae sponsa fui, jam tibi mater ero.  
 Ipsa tuas etiam meminì me sugere mammas;  
 Sic qui sponsus eras, tunc mihi mater eras.  
 Ambo iterum bibimus de mamma saepius una;  
 Sic soror ipsa tibi, tu mihi frater eras.  
 O amor! Unus amor! quos non effingis amores?  
 Omnibus omnis eris, si tibi nullus eris.

AUSTIN O'MALLEY.

#### CURIOUS CHURCH USES.

IT is not on the question of ecclesiastical customs, but of the various and curious uses to which in ancient days, one finds in antiquarian researches, the actual church building was put, that some interesting facts have lately come before us, collected by Mr. Sidney Oldall Addy, M.A., in a valuable book entitled *Church and Manor*. To it I am indebted for the details and facts found in this article.

Though, as it is truly said, churches may be as old as Christianity itself, private houses formerly served for this pur-



pose.<sup>1</sup> Proof is not found that churches properly so called began to be erected until the beginning of the third century. Elius Lampridius, in his life of Alexander Severus, 222-235, tells us that the emperor confirmed the Christian "in possession of a place of worship", while St. Gregory is said by his namesake of Nyssa to have built more than one church. When the persecution of Diocletian was over, churches were erected by Christians on a very magnificent scale.

Beyond the fact of their uses, whether simple or grand, as places of Christian worship, dwelling-houses were incorporated in them, as in the case of Cormac's chapel which stands on the Rock of Cashel, and the Bishop's Palace at North Elmham which is compared with it. Part of the latter dates back to the thirteenth century. In the Norwegian churches during the fourteenth and fifteenth centuries, men sat on the right and women on the left of the church; the aisles in old Norse houses were occupied on one side by men, on the other by women, having separate doors for the men and women. Rooms over the end of a church used as a bedroom are not unusual, and church towers have many interesting uses and varied peculiarities. Mr. Michael Thwaite tells us that they were frequently used as dwellings to the end of Saxon times, examples here and there being found even beyond the fourteenth century.

There is historical proof that priests and others dwelt or slept in churches. Gregory of Tours, who lived in the sixth century, says that Rigunthe and Fredegunde dwelt in churches. Erminfrid fled to the church of St. Remigius and remained there many days. Laurentius, according to Bede, in 616, ordered his bed to be laid in the church of Peter and Paul, and fell asleep there. The parish church of Eglwys Rhos in Carnarvonshire is celebrated for the death in the sixth century of the Welsh Prince Maelgwyn Gwynedd, who had taken shelter there to avoid the yellow pestilence. Saint Patrick lived at the great church (*domnach*) of Mag Reta throughout a Sunday. A priest who was the counsellor of Count Tosti in the eleventh century, ordered a bed to be prepared for him in the church, because the adjacent inns are all

<sup>1</sup> Col. 4:15. "Salute the brethren who are in Laodicea, and Nymphas, and the church that is in his house."

full. In early times very little is said about eating and drinking in British churches, though sanctuary men, who could remain in church forty days, must have been provided with food.

In 1318, on the Sunday before Candlemas, according to Yorkshire annals of the fourteenth century, a deed relating to land was witnessed in the church at Felkirk near Barnsley in the presence of all the parishioners. In the same book in which this is chronicled we are told of "land surrendered at the altar by a clasped knife", and a knife is still used in the Peak of Derbyshire for "striking" or "knocking off" a bargain. Money was also paid at the altar, "as if it were a table in a court of justice". We read that early in the fourteenth century a confirmation of land at Stanton in Derbyshire was made, subject to a rent of one farthing in silver to be paid yearly in the chapel of Birchover on Michaelmas Day.

On Whit Sunday, 1580, a man who borrowed money on a mortgage, agreed to pay the sum due from him in Eyham Church, Derbyshire, between 9 a. m. and 3 p. m., and in the seventeenth century money lent to some persons by churchwardens at Pitlington, Durham, was repaid in the chancel. Paying rent in a church porch was a very common practice.

Small tithes used to be paid at the altar, and Mr. Capes tells us that "in the fourteenth and fifteenth centuries milkmaids took their milk to church and left it by the altar", and we read of three men and a woman in 1762 bringing butter and cheese into the chancel of a Cornish church during divine service, thinking it would be accepted instead of tithes for cows and calves.

A curious instance of disputes being settled in church is found in Ormerod's *Cheshire*. "On the 24th of April, 1412, Sir Robert Grosvenor and his counsel read in the chapel a series of deeds relating to settlements by the Pulford family of various manors and lands. After they had been read, Sir Thomas Legh and his wife pretended a right to those estates, and it was agreed that Sir Thomas should take a solemn oath on the body of Christ in the presence of twenty-four gentlemen, or as many as he wished. Accordingly Sir Robert's chaplain celebrated Mass, consecrated the Host, and held it before the altar, whereupon Sir Thomas knelt before him

whilst the deeds were read again by Sir Robert's counsel, and swore by the Lord's body that he believed in the truth of those deeds. Thereupon the Sheriff and fifty-seven of the principal knights and gentlemen of Cheshire affirmed themselves to be witnesses of the oath, all elevating their hands toward the Host. To conclude the ceremony Sir Thomas received the Sacrament, and then he and Sir Robert kissed each other. Immediately after this Sir Robert acknowledged the rights to the estates to be vested in Sir Thomas; an instrument was then drawn up to that effect by the Notary in the presence of the clergy, and attested by the seals and signatures of fifty-eight knights and gentlemen. The oath here taken was known as a corporeal oath."

In Brand's *Popular Antiquities* we read of a curious Lincolnshire custom in Caistor church which was manifestly a proof of the due payment of the rent whereby some lands were retained. As the parishioners and the clergy stood in witness, a deputy from the parish of Broughton brought a very large gad-whip<sup>2</sup> to church. Coming to the North porch about the beginning of the first lesson, he proceeded to crack his whip in front of the porch door three times. With a great deal of ceremony he wrapped the stock of the whip with the thong, putting some rods of mountain-ash lengthwise on it, and binding the whole together with whipcord. On the top of the whip-stock was tied a purse containing two shillings. He next proceeded to take the whole upon his shoulder and march into the church where, standing in front of the reading-desk till the beginning of the second lesson, he then went nearer, waving the purse over the head of the clergyman; then he proceeded to kneel down on a cushion, where he stayed, with the purse suspended over the clergyman's head, until the end of the lesson. When the lesson was over he took whip and purse to the manor-house of Undon, a hamlet near at hand, where it was left; a new whip being made yearly. Certain lands in the parish of Broughton were held by the tenure of this annual custom.

In the fifteenth century the priest of Steeple Langford, a church in Wiltshire, received the rents of his lord in the

<sup>2</sup> Ox-whip.

church on Sunday between Matins and Mass. As early as the seventh century purchasers of goods in the market could give proof of ownership at the altar of English churches, and in the following century slaves received their freedom in the same place. There is little doubt that old English wills and legal papers for the manumission of slaves were made known and published in a room in Breamore church, Hampshire, the building being ascribed to the tenth century.

Dower used to be assigned to the betrothed wife at the church door, for which in old conveyancing books, forms of assignment are found. In the fifteenth century, before the administration of the possessions of an intestate could be granted, proclamation was made at Mass in Chesterfield church.

The Assize Court was held inside York Minster in 1238, and in 1278, in the Abbey of St. Mary in the same city, pleas were taken. Later on this was done in the Cathedral porch.

Mr. Whitelaw Reid, the American Ambassador to the Court of St. James, handed over on 17 July, 1907, to the authorities of the Southwark Cathedral the "restored chapel of St. John" as a memorial chapel to John Harvard, the founder of Harvard University.

Ordeals, or, as they were termed, judgments of God, used in early times to be regularly held in churches. They are mentioned frequently before the Norman Conquest. A law of Athelstan, 925, gives considerable particulars concerning the way these were conducted. Fire was first taken into the church, and later the accused entered with the priest. Nine feet was next measured by the prisoner from a pedestal to a given mark. He then had to carry a piece of red-hot iron for that distance; "and when the iron was hot, two men on either side came in and agreed that it was so," says Mr. Addy, "and they were followed by a number of others, who stood on both sides along the church. The priest sprinkled holy water over them all; they tasted the holy water and kissed the book and the cross. When the hallowing had begun, the fire was mended no longer and the iron lay on the hot embers until the last collect. Then it was laid on the pedestal and the accused grasped it and walked to the mark, the assembled company praying to God to declare the truth.

The hand of the accused was then sealed up, and if, when the covering was removed from the hand on the third day, it was 'foul', he was pronounced guilty; if it was clean, he was innocent." Other ordeals of a rude and barbarous nature also obtained in early ages, such as taking a stone from the bottom of a caldron of boiling water.

A trial by ordeal in a church justly renowned took place before Edward the Confessor in 1048, when his widowed mother, Queen Emma, submitted to the ordeal to prove that she was innocent of an unlawful intrigue with a bishop, and great was the crowd of people to witness it. The queen was brought to Winchester by command of her son, and prayed at the tomb of St. Swithin the night before. The king sat in judgment. When the queen had made a protestation of her innocence, nine red-hot ploughshares were placed in a row on the floor of the church and were blessed. The queen's shoes and stockings were then removed, and, throwing aside her robe and mantle, they led her to the torment, a bishop on each side conducting her, weeping as they tried to encourage her. All present following their example and crying: "Holy Swithin, Holy Swithin, help her!" The volume of sound was so great that it was likened to thunder, while the bishops who guided her feet led them over the nine ploughshares, on which she pressed with the whole weight of her body, though she neither saw the iron nor felt any heat. Her chronicler continues: "'Wherefore,' she asked the bishops, 'shall I never get what I desire? Wherefore do ye lead me out of the church, when I ought to be tried in the church?'" For she was going further, not knowing that the trial was ended. To which the bishops as soon as they could speak, replied: 'See, lady, thou hast already finished; the thing is done which thou dost think of doing.' She looked back; her eyes were opened, and she understood the miracle. 'Take me to my son,' she cried, 'that he may see my feet and know that I have suffered no harm.' The bishops went back with the queen, and found the king prostrate on the earth; words failed him for misery. But when he saw the matter clearly, that most holy king fell at his mother's feet, and said: 'Mother, I have sinned against heaven and thee, and am not worthy to be called thy son.'"

In a German book printed in 1541, we read that there lived an old prophetess in a very ancient church, situated in the place where Heidelberg then stood. She was seldom seen; when her advice was sought she gave it through a window, without showing her face.

In the Statutes of the Guild of Berwick-on-Tweed, in which the election of the mayor and general government of the town are treated of, it was ordered on 21 March, 1281, that in St. Nicholas's Church no woman should buy more than one caldron of nuts, which were sold in the market for the purpose of making ale.

Bakehouses have never been known inside an English church, but in the ancient Coptic churches of Egypt there are found baker's ovens; they are also found in some old French churches. We learn that they were used for baking the Eucharistic bread. Mr. Addy tells us, writing on this subject: "In one case the north aisle is walled off from the rest of the building, divided into three apartments, and used as an outhouse for filters and various utensils; the oven is in the westernmost of these rooms. At another church the bakehouse is in a corner of the courtyard. The bread is leavened, made into round flat cakes about three inches in diameter, and stamped with crosses, like our hot cross-buns on Good Friday. Not only do these churches contain ovens, but at the church of Abu-s'Sitain in old Cairo an ancient winepress mounted in a heavy wooden frame lies under the roof of the church. In the spring of each year it is transported to another church, where wine for all the churches in the neighborhood is made in Lent. It is distributed to them in large jars, holding three to four gallons apiece, and is made in sufficient strength and quantity to last all the year round. In 1846, Tischendorf said that the ovens of these churches were 'employed in baking the sour sacramental bread, used fresh at every Mass. These loaves are round like a small cake, about the size of the hand, and not over white, they are stamped on the top with many crosses. One is eaten at the altar and the remainder are distributed amongst the community after Mass.' In the neighboring monasteries of the Sahara, ordinary household bread is baked in small round cakes. It is very unlikely that the ovens and winepresses of the Coptic churches were



originally intended for the making of the Eucharistic bread and wine alone and not for domestic use; and there is an obvious analogy between them and the common bakehouse and common brewhouse of our English churches, and since these were known as the lord's bakehouse and the lord's brewhouse, it is reasonable to infer that originally the oven and wine-press of Coptic churches were the equipments of a great house. These churches, it will be remembered, contained rooms for the priest's families, also wells or tanks, so that they can hardly be distinguished from large dwellings."

The church-house, well known in ancient days, came in time to be called the alehouse. At Morebath in 1526 it was called the church alehouse, and in 1636, the Oxford English Dictionary tells us, a feast was kept "in the church-house joyning the church", but it is not very clear whether this means, added to the church or quite close to it. Nashe wrote, in 1593, "Hath not the divell hys chappell adjoining to God's church?" In 1596, it was a common saying—"As like a church and an alehouse, God and the divell, they manie times dwell neare together"; and it has often been noticed how very frequently an old inn is annexed to the church-yard. At North Wingfield in Derbyshire, one of the inn doors opens into it; indeed it is on record that ale has been sold in the church itself.

To keep a tavern for the selling of wine even in church harks back to the fifth century. A canon ascribed by Ivo to the Synod of Tours, A. D. 461, states that "it hath been related to the holy Synod that certain priests in the churches committed to them (an abuse not to be tolerated) established taverns, and there through *caupones* sell wine and allow it to be sold, so that where divine services and the Word of God and His praise should alone be heard, there feasting and drunkenness are found."

That ale, though not actually sold in the churches, was a source of income to the churchwardens, is easily proved by the records of their accounts. Space forbids my enumerating many of these, but a few instances may be cited. At Yatton, Somerset, in 1445, they lent their brewing kettle to several people for small sums, and in the following year brewers were hired to do the brewing, the wages of two having been paid.

Ale in great quantities for the churches was usually made at Easter and Whitsuntide. In Ireland the Easter ale reverts to St. Patrick's time, and in a manuscript attributed to the eighth century. "Mass folk" on Easter Tuesday always received ale out of a pitcher. An Irish homily records the fact of St. Bridgid supplying some churches with that beverage for "Maundy Thursday and for the eight days after Easter."<sup>3</sup>

It is curious to note that the large halls of Roman basilicas, as well as the naves of English cathedrals and churches, were frequently used as covered markets and warehouses for merchandise, and places where banquets were held; while in Ely Cathedral "shops were in some cases permanent buildings which were let to merchants for terms of years, or even for a lifetime, the rents being accounted for in the rolls of different officers of the convent. In a plan of the Pompeian basilica we can see the places indicated where the shops and booths of merchants were very likely placed.

In some of the larger Irish churches cows were kept, and in St. Bridget's Life we read that a nun of her household "fell into sore disease and desired milk". *There did not happen to be a cow in the church* at that time, so someone filled a vessel with water for the saint, and as she blessed it, it became milk.

In early days in Ireland there were "calves of the church". In the twelfth and thirteenth centuries, cows, sheep, oxen, farm implements, and rights of common appertained to the Iceland churches, so much so that at the same period a church at Upsala possessed six cows, besides thirty-six ewes and wether sheep; and in the Life of Saint Winefride, written, it is believed, by the monk Eleutherius in 660, there is a record of eight sacrilegious persons in the village where St. Winifride lived. They stole beasts of burden, which were found tethered to the church wall in the churchyard.

The Bishop of Lincoln, Robert Grossteste, of twelfth and thirteenth century date, forbade the holding of markets in sacred buildings. But to his injunctions not much heed was paid; markets were held as in days of yore.

<sup>3</sup> *Three Middle Irish Homilies*, ed. Stokes, p. 67.

In *Church and Manor* Mr. Addy tells us that fairs were held in the churches themselves. A charter made in the time of Bishop Robert, who occupied the See of Wells from 1135 to 1166, forbade the holding of fairs in the church and churchyard of that city. In a charter signed by Ivo, the Dean, and others, it was declared that in the experience of not a few the uproar accustomed to be made in the church and churchyard was a disgrace and inconvenience, distressing above all to the ministrants in the church, hindering their devotions and the quietude of their prayers. In order, therefore, lest, contrary to the divine command, the house of prayer should be suffered to become a hive of business, it was declared that whosoever assembled there at three feasts, namely, the Invention of the Cross, the Feast of Calixtus, and the assembly (*celebritas*) of St. Andrew, were to transact their business in the streets of the town, and in nowise violate the church or churchyard. Dean Plumtre, in referring to the document, says that "Robert had allowed the city to hold fairs in the church", though the charter says nothing about such permission.

No objection it seems was made to weekday markets, and in a book published in the fifteenth century, the fact of markets being forbidden to be held in the church is named; but we learn that chapmen and their families sometimes used to sleep in the church or churchyard.

Before newspapers were general, sales used to be called in the churchyard from the stone on which the sundial stands, says the Rev. W. Nicholls, alluding to Ravenstonedale, Westmoreland. He adds: "James Haygarth, within the recollection of the present generation, used to call sales immediately after church service. . . . The notices were of the most miscellaneous character, from the legal document of the lord of the manor, to the sale of a mangle. The notices also came from a radius of several miles round. On these occasions the precepts for summoning the court were read."

In a church at Southampton, wool used to be stored. In 1265, the Earl of Derby concealed himself among the bags of wool in the church of Chesterfield. In the church of Bentall in Shropshire thieves entered and stole goods which belonged to Philip Benethale, the list showing how miscellaneous

was the class of things housed in the sacred building. Surprising certainly, until we learn that this same Philip appears to have kept a shop in the church, just like the shops in Ely Cathedral. Some of the articles were—16 linen cloths, 4 carpets, 2 swords, 4 bows, 1 napkin, 4 women's nightgowns, 4 robes, 4 pairs of linen garments, 2 gold rings, a silk girdle, a colored tunic.

We know that eating and drinking in church was common in early days. An Anglo-Saxon poem states that none should drink or eat carelessly in the house of God, yet the fact is stated that men keeping watch there "drank madly, played shamefully, and defiled that house with idle speeches". Yule watching at Christmas was done as late as 1750. People assembled at the kirk of Stammers, Orkney, on New Year's Day, bringing with them enough food for several days; so long as this lasted, feasting and dancing went on in the church. But in 1358 all public banqueting and drinking in church, more especially in the choir, was forbidden. The accounts of St. Lawrence, Reading, reveal a strange record of feasting in church:

Item, payed to the same Macrell for making clene of the church against the day of drinkyng in the said church .....	iiijd.
Item, payed for flesh, spyce, and bakying of pasteys against the said drynk .....	1js, 1xd. ob.
Item, payed for ale at the same drynking .....	xviijd.

Margaret Atkinson in 1544 left directions in her will that on the Sunday after she was buried, two dozen loaves of bread, a kilderkin of ale, besides two gammons of bacon, three shoulders of mutton and two couples of rabbits, should be provided for the parish, so that rich and poor should take part in the feast spread on a table in the church.

As it was part of the duty of governing bodies of cities and villages to provide diversions and pastimes for the people, plays were very often acted in church. In 1474 the Corporation of Rye had to pay the players of Romney for having acted in the church, and in 1552 a play is recorded to have been acted in a Leicester church. In a Herefordshire church, the name of which is not given, theatrical plays in which jests and bad language were not absent, were performed in

the fourteenth century; these were formally forbidden by the bishop under pain of excommunication.

In 1617, Francis Trerse was presented at a visitation of the archdeacon of Canterbury for laying his plough harness in Monkton church. He appeared in church, and confessed that he had laid it on a wet day in the belfry. At Houghton, in Leicestershire, the town plough was laid up in the south aisle of the church in 1633.

The practice of dancing in churches is of very ancient origin, and Pope Eugenius II (824-7) forbids the practice and the singing of "disgraceful words", while in 858 the Bishop of Orleans disapproved very strongly the dancing of women on festivals in the presbytery. Père Menestrier, in *Des ballets anciens et modernes*, says: "One of the greatest itinerant ballets ever seen was that organized by the church itself in Portugal in 1698 on the occasion of the beatification of St. Ignatius Loyola. This represented the capture of Troy. It was also danced in Paris, where its first act, performed before the church of Notre-Dame de Lorette, introduced the famous horse, an enormous mass of wood, set in motion by a secret mechanism round this and that; dancers acted various episodes of the siege. Then the troupe, followed by the gigantic horse, moved on to the ancient Place St. Roch, where was the church of the Jesuits. Scenery round the Place represented the ancient city of Troy, with its towers and high walls; all of which fell down at the approach of the horse. Then the Trojans advanced among the ruins, performing a martial dance, like the Pyrrhic of Greece, surrounded by fireworks, while the flanks of the horse poured forth upon the smoking city." This was described as a lovely spectacle, and a simultaneous discharge from eighteen trees, all loaded with fireworks of the same kind, added to the splendor of the scene.

The dancing of the choir boys before the Blessed Sacrament in Seville Cathedral on the feast of Corpus Domini is too well known to need description here. It is conducted with the utmost devotion, impressing all persons, irrespective of creed, who are so happy as to witness it. "The *Seises*," says Baron Davillier, "are generally the children of artisans or workmen. They must be under ten years of age on admission. They are easily to be recognized in the streets of Seville by

their red caps and red cloaks, adorned with red neck-bands, their black stockings and shoes with ornamental buttons. The full dress of the *Seises* is exactly the same as that worn by their predecessors in the sixteenth century. The hat, slightly conical in shape, is turned up on one side and fastened with a bow of white velvet, from which rises a tuft of blue and white feathers. The silk doublet is held together at the waist by a sash, and surmounted by a scarf, knotted on one side. A little cloak, fastened to the shoulders, falls gracefully about half-way down the leg. The most characteristic feature of the costume is the *golilla*, a sort of lace ruff, starched and pleated, which encircles the neck. Slashed trunk hose, or *calzoncillo*, blue silk stockings, and white shoes with rosettes, complete the costume, of which Doré made a sketch when he saw it at Seville."

When an Oxford undergraduate passes his Responsions, commonly called Little-go, a "testamur" is given him, which, according to a time-honored form, certifies that he has answered the Masters of the Schools "in the parise", or porch, this being the porch of the church of St. Mary. This plan of teaching in the church porch descends to us from the Romans, who held their elementary schools in the veranda, which in part was open to the street, the school-room being called *pergula*, *taberna*, or *porticus*. But this school teaching was not in England always held in the porch, for a twelfth-century monk of Durham tells us that at a place near Berwick there was an ancient church in which, according to old custom, boys studied, being attracted to it by a love of learning, or else driven to it by fear of an irate schoolmaster, or dread of the rod.

The school of the monastery at Canterbury was held in the north porch of the Cathedral. School was kept in the school of Cartmel, Lancashire, in 1624. In 1676, the governing body of this place, known as the Twenty-four, ordered that no scrivener should for the future teach any of their scholars to write in the church.

It was in the twelfth century that the Bishop of Bath and Glastonbury gave over the church of Pilton to the Canons of Wells, with the condition that on his anniversary a hundred poor persons were to be fed in the sacred building. In ac-



cordance with a charitable gift made in 1527, the poor received every Good Friday penny doles in the collegiate church of Manchester.

The writer of *Church and Manor* has reason to believe that certain criminals were flayed and their skin fastened to the church door. He says: "The laws of Henry II provide that if a man killed his lord, he was by no means to be redeemed, but scalped or flayed." In 1789, Sir Harry Englefield laid before the Society of Antiquaries a plate of iron taken from the door of Hadstock church, Essex, with a portion of skin, considered to be human, found under the iron. A tradition concerning the skin on this door has been recorded by Morant in his *History of Essex* in 1768, with a statement that a similar tradition had been preserved at Copford in the same county. Traditions to the like effect have been found in other parts of England."

The church door has strange associations. There, little infants were exposed, and unless rescued by the charitable, died a lingering death. Slaves used to be bought at the church door, and one of King Alfred's laws states that in special circumstances the lord might bring his *theow* or slave to the temple door, boring his ear through with an awl, marking him thus as a sign of his being his slave for ever afterward.

Ecclesiastical authority has interposed from time to time to put down all that militates against the respect due to the house of God. Nevertheless, we learn that, though unnecessary talking, the sale of pious objects, begging, etc., have often been severely prohibited, certain reunions which are not of a distinctly religious kind are yet permitted to take place in the church.

Before the Norman Conquest, the bishop's duty, as an officer of State, was to take every precaution against impostures by unjust or faulty weights and measures; to that end he was made the "guardian of standards". It was he who had to direct the standardization of every town measure, and every balance for weighing, which all had to be perfectly exact.

In the register of Archbishop Giffard it is recorded that "the scrift or confessor here appears in the light of a public officer who had charge of the standards. In 1275 the Archbishop

of York informed the governing body of Beverley that he had appointed three inspectors of weights and measures in that town, in order that these might accord with the royal measures. The measures included the assize and price of bread, wine, and ale, and also bushels, gallons, ells, and weights. In the Côtes-du-Nord at a place called Brelevenez, a holy water stoop is found which used to be a standard bushel of the thirteenth and fifteenth century, the inscription in Gothic capitals being: "*Haec est mensura bladi nunquam peritura*"—this is the corn measure which is never to perish."

L. E. DOBRÉE.

*Plymouth, England.*



## Analecta.

### SACRA CONGREGATIO RITUUM.

#### DUBIA DE FESTO DEDICATIONIS ECCLESIAE.

Rmus Dnus Iulius Mauritius Abbet, episcopus Sedunensis, Sacrae Rituum Congregationi humiliter exposuit quae sequuntur:

I. Debetne affigi festum Dedicationis ipsi diei mensis, qua Ecclesia consecrata fuit, si haec dies est nota, celebrata solemnitate externa eadem die Dominica, qua antea?

II. Debetne festum Dedicationis ita alicui diei mensis affigi, ut Dominica sequens sit eadem Dominica, qua celebratum fuerat festum Dedicationis tempore elapso?

III. Debetne solemnitas externa Dedicationis Ecclesiae Cathedralis in tota Dioecesi celebrari, vel tantum in urbe Episcopali?

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, praepositis quaestionibus ita respondendum censuit:

Ad I. *Affirmative* quoad Festum cum Officio et Missa. Posse et non teneri quoad solemnitatem externam.

Ad II. *Affirmative*, si non innotescat dies consecrationis, aut agatur de Festo Dedicationis Ecclesiarum consecratarum, una eadem die celebrando.

III. Posse et nullibi teneri, iuxta Decretum S. R. C. diei 28 octobris 1913, tit. I, n. 2.

Atque ita rescripsit et declaravit. Die 5 maii 1916.

✠ A. CARD. EP. PORTUEN. ET S. RUFINAE, S. R. C. *Pro-Praefectus*.

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**SUPREMA SACRA CONGREGATIO S. OFFICII.**

**SOLVITUR DUBIUM DE SS. NUMISMATIBUS LOCO SCAPULARIUM  
BENEDICENDIS.**

Proposito dubio, quod sequitur, a Rmo Procuratore Generali Ordinis Fratrum Minorum Capuccinorum: "Utrum sicut sufficit primum scapulare (v. g. B. Mariae V. de Monte Carmelo), quod in adscriptionis actu induitur, benedicere, quin deinde alia eiusdem generis scapularia nova benedictione egeant pro eadem persona, ita etiam sufficiat primum numisma benedicere, quin alia numismata, quae primo deperdito vel usu detrito assumuntur, nova benedictione muniantur, vel utrum numisma toties sit benedicendum quoties, primo deperdito vel usu detrito, novum sufficitur?"

Emi Patres Cardinales Generales, Inquisitores, in Congregatione habita feria IV, die 10 maii anni 1916, responderunt: "*Negative* ad primam partem; *Affirmative* ad secundam".

Quam dubii resolutionem SSmus D. N. D. Benedictus div. prov. Papa XV, in audientia R. P. D. Adessori S. Officii impertita feria V, die 11 maii eiusdem anni, benigne approbavit.

Contrariis non obstantibus quibuscumque.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. \* S.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor S. O.*

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**SACRA CONGREGATIO INDICIS.**

**DECRETUM: FERIA II, DIE 5 IUNII 1916.**

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Benedicto Papa XV Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 5 iunii 1916, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L. SALVATORELLI ed E. HÜHN, *La Bibbia*. Introduzione all' antico e al nuovo Testamento (L'Indagine moderna, vol. XIX). Milano, ecc., Remo Sandron, s. a.

P. JUAN DE GUERNICA, *La Perla de la Habana*. Sor Maria Ana de Jesús Castro, Religiosa Capuchina del Convento de Plasencia. Zaragoza, 1914, 2 vol. in 12°.

LUDOVICO KELLER, *Le basi spirituali della massoneria e la vita pubblica*. Todi, 1915.

*Rivista di scienza delle religioni*. Roma, Tipografia del Senato, 1916 (*Decr. S. Off. 12 apr. 1916*).

DR. HENRI MARIAVÉ, *La leçon de l'hôpital Notre-Dame d'Ypres. Exégèse du secret de la Salette*, Tome I, Paris, 1916; tome II, Appendices, Montepellier, 1915 (*Decr. S. Off. 12 apr. 1916*).

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

#### SECRETARIA STATUS.

QUINAM NUNCUPANDI SINT INTERNUNTII, QUINAM DELEGATI APOSTOLICI DECERNITUR.

*Ex Audientia SSmi die 8 maii 1916.*

SS. D. N. Benedictus Divina Providentia Papa XV, Secum animo reputans, quantopere deceat rectius aptiusque ordinari nomina, quibus ad hunc diem, pro sua ipsorum dignitate, appellari consueverunt quotquot Romani Pontificis personam in exteris regionibus gererent, itemque aliqua honoris accessione eos ornari qui, etsi titulum gradumque Nuntiorum Apostolicorum non obtinent, legatione tamen stabili apud externos rerum publicarum gubernatores funguntur, referente me infra-scripto Cardinali a Secretis Status, decernere dignatus est, ut hi omnes, in posterum, *Internuntii Apostolici* nuncupentur, et *Delegati Apostolici* ii dumtaxat dicantur qui, licet personam Pontificis sustineant, caractere tamen diplomatico, quem vocant, omnino carent.

Contrariis quibuslibet minime obstantibus.

Datum Romae, die, mense et anno praedictis.

P. CARD. GASPARRI, a Secretis Status.

## Studies and Conferences.

### OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES answers three questions concerning the feast of the dedication of a church.

S. CONGREGATION OF THE OFFICE solves a doubt about the blessing of scapular medals.

S. CONGREGATION OF INDEX issues a decree proscribing five recent publications.

SECRETARIATE OF STATE defines the difference between Apostolic Internuncios and Apostolic Delegates.

### PREACHING IN THE WASTE PLACES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Much has been written lately about the wave of prejudice and religious bigotry that is now and has been for some time past sweeping this country. Its causes have been investigated, notably by the Knights of Columbus, many remedies suggested, and some means for the application of these remedies planned.

Ignorance of the Catholic Church, her teaching, and her practices is admittedly a cause or at least a condition necessary for the rise and growth of this intolerance, and this ignorance must as far as possible be removed before a basis for solid and lasting peace is laid. There are indeed many who believe the wildest and most extravagant things about the Church—for example, that every sin has its price in the confessional. I met a person of this belief lately—and still not an intolerant one. Tolerance of this kind is hard to understand and evidently is a most insecure foundation for permanent peace, and the Church can not be satisfied with any state of affairs built upon such dangerous misinformation.

In this educational campaign the lay apostolate, the apostolate of the press, and the work of the clergy are the great weapons at our command. It is by these means, using them all together and in coöperation with each other, that she hopes



to make herself and her doctrines better known and consequently better loved.

What of the diocesan clergy in this matter, and especially what of those members of the body scattered in the smaller places, without parish school to care for, and on whose hands time frequently hangs so very heavily?

These men are the flower of the diocesan clergy, not yet its mature fruit, men from thirty to forty or forty-five years of age, in the prime of their physical and intellectual vigor. They are just released from the condition of assistant and for the first time in their lives thrown on their own resources. They find the work of the week, except on rare occasions, condensed into a day or two; and with many how to spend profitably the remaining days is the great problem. A taste for reading and study for its own sake is by no means universal, nor are the means of gratifying it always at hand. Food and wherewith to be clothed sometimes consume the available revenue. Many an envious glance is cast back to years when it was difficult to find time for all that had to be done, and many there are who resign themselves to a mere test of endurance, till better days come with promotion. If work has killed its thousands among the diocesan clergy, the weariness that comes from lack of work has killed its tens of thousands. Perhaps our seminaries would do well to prepare against this time which for many of their graduates must inevitably come. The time-honored bromide of writing for publication has not worked out very satisfactorily. The number of unread books is proverbial and most priests are beginning to feel that it is not always safe to endorse every publication that has "Catholic" in its title and "Rev." in the editorial chair. This great section of the diocesan clergy is perhaps the most powerful weapon the Church has in its campaign against ignorance, once we find a means of making full use of it. The cry is continually raised that we need more priests, and that is a pressing need for the confessional and the Sunday Mass; but there is a great body of our clergy who can truly be said to be rusting rather than wearing out.

These men are eminently fitted for work among non-Catholics. Their ordination is a guarantee that they have the necessary knowledge and a divine commission to spread that

knowledge. The years they have spent in the priesthood have given them sufficient practice in public speaking to enable them to deliver their message in a becoming manner. Their lives are spent among the people whom they address, hence they can always speak to the point, and no body of men will work for less remuneration than the diocesan clergy.

In many of our smaller communities the priest is the best educated man, and is so regarded by all, Catholics and non-Catholics. They all listen to what he has to say, and will come to the church to hear him once they can be convinced that they are welcome. Neither great learning nor great eloquence is required in placing before them what the Church does and does not teach. Many of our young priests are unnecessarily timid in this regard. Dealing with persons who are densely ignorant of the truths of our faith, the danger is rather of speaking too learnedly than too simply. As in dealing with children, we are apt to take too much for granted, and speak over the heads of the audience. Not only is there ignorance of Catholic doctrine and practice but also of the most common religious terms; sometimes even there has been very little common school education.

Some time ago on Easter Sunday an engineer and fireman on a freight train asked every man they happened to meet at every stop for nearly a hundred miles what was the meaning of Easter, and the best answer was that "it has something to do with the death of Christ".

Preaching for such can not be too simple; it is merely stating and explaining what the Church does believe and clearing away so many false opinions from the minds of the hearers. Usually the priest has the respect of the people among whom he lives, for his learning, his conduct, his character. There is this great difference between our careless Catholics and even the most prejudiced non-Catholics—for the bad Catholic the good priest is never in his parish, and for the non-Catholic the priest with whom he is acquainted is all right, and if all others were equally good there would be no fight against the Church. To persuade the latter that the priest he knows and the Catholics he knows are but fair samples of the priests and Catholic people the world over is to win a friend for the Church.

Who can do this better than the priest whose life he knows and whose character he respects? A stranger may indeed be more eloquent and learned, but he is more or less under suspicion. He comes for a purpose, to throw dust in the eyes of the unwary; he has no permanent or personal interest in those to whom he is speaking, perhaps no real understanding or sympathy with their needs. Who has not heard the great sermon that thrilled the big city congregation fall flat in a little country church?

No man knows better the conditions of the needs of these poor country people than he who lives among them, and consequently no one can preach more successfully to them.

Outside the confessional, nowhere else is it so necessary to keep continually in mind the needs of those addressed. The problems of one community are not the problems of any other. The speaker who would deal successfully with them must understand, know and deal directly with each community's special problems.

Bigotry is a monster of many heads and hues. Local conditions always have their influence upon it—the traditions of the community, the leaders they have followed, the stripe of strolling anti-Catholic lecturers who may have visited it, the conduct and character of the Catholics who have lived there, scandals in the sanctuary itself, and many other like circumstances must be taken into account by him who would combat it.

From daily contact the diocesan priest gets fully acquainted with these conditions. Friend and enemy contribute to his enlightenment; he has a knowledge that no stranger can acquire in a brief visit; he can combat them more effectively than any outsider.

Nor is this a matter which demands the expenditure of large sums of money. The country pastor working in his own neighborhood or diocese, drawing his salary or as much as he can collect of it from his own parish, is satisfied with very little remuneration for such work—enough for a vacation at the end of the year, some money for books and magazines that he is always in need of; a very little looks large to one whose total yearly revenue is frequently a great deal less than a thousand dollars. Indeed a few Missions or Forty Hours'

Devotion in the more prosperous parishes at usual rates would enable many a struggling country pastor to do at least an equal amount of small mission work with no cost to any one.

What should this work consist of? Missions to Catholics and non-Catholics and sometimes special single lectures.

To speak of missions to Catholics and non-Catholics is somewhat misleading, if it be taken that those outside the Church have no interest in the old-time Catholic mission or that Catholics are not concerned with what is commonly called a mission to non-Catholics. This terminology is rather unfortunate also, as members of Protestant churches sometimes resent the idea of their being invited to the Catholic Church. Perhaps it would often be better merely to give a thorough publicity to the subjects of the sermons or lectures, explain their purpose, and invite all who wish to come.

As for missions of either kind there is only a very short season when they can be given with satisfaction in country places. This season begins with the advent of cool weather and ends about the first or second week of December. In the winter, roads are bad; in spring every hour must be given to the preparation of the soil and the planting of the crops. Summer is, of course, too hot. To announce a mission at these times and attendance of farmers is expected, is to court failure.

This gives us another reason why the diocesan clergy should actively engage in this work. If it is left to the religious orders, "the laborers are few". The time is so short that if there were no other calls for their services, the work could not be done. Two weeks in each place would seem to be the minimum required to do much work among those outside the Church—a Catholic mission followed by a non-Catholic one, and the whole community exhorted to attend all the time. Even with thorough advertising and whatever publicity the local paper may be able to give, the attendance of non-Catholics will not be very great during the first week. Only a few of the most courageous will venture out in the beginning. A natural timidity, the fear of public opinion, sometimes the active opposition of the churches, and the general spirit of "let us alone", will keep them back. Both missions are generally needed by the Catholics, especially if the place has not

a resident pastor or has not been regularly attended. Nothing else will force the careless Catholic "to stand up and be counted" as quickly as a non-Catholic mission. Unless the spark of faith be entirely extinguished he will proclaim himself a Catholic and receive the Sacraments, when he sees the Church making so many friends among those outside its community. He who will not respond to this urging is indeed hopeless.

The work begins in those places where there is already a Catholic settlement, to be afterward continued where there is none. When many of the priests of a diocese are engaged in the work, in the poorer places several may share in the preaching, each taking an evening or two during the time of the mission. This, with its appearance of novelty, will bring out the crowd more regularly, since many will wish to hear them all, and make all the more effort to come.

The subject-matter of these sermons or lectures can not be too simple. Most of the charges against the Church circle around false ideas of its beliefs, its practices, its treatment and use of the Sacred Scriptures, and its supposed political activity. The persons who make those charges are for the most part firmly convinced of their truth. They have learned them from persons whom they had no reason to suspect of falsehood and whose authority they were bound to respect. Only a comparatively small minority is dishonest in making them. Generally they are made in good faith, and to question this good faith, as has sometimes been done, is to court disaster. The public is not naturally unfair, and we suffer more from ignorance than malice. Sometimes indeed the leaders may be dishonest. This is especially true of those who make it a profession and of those who for business or political purposes spread the calumnies against the Church. Very few such will be in the ordinary non-Catholic audience.

What the Church teaches rather than why it teaches it, what the standard of morality it lays down for its people, what the lives of its ordinary members and especially of its priests and nuns, what the extent of its charities, what its regard for the Bible, what its attitude toward civil government, must be the foundation of all instruction to non-Catholics. The "why" of all these things must come later. In the beginning the question is *what?*—not *why?*

Much of this of course will appear in the "Question Box", but it must also be prominent in the lecture. The "Question Box", now universally recognized as essential in all non-Catholic endeavors, must be so used as to demonstrate the honor in which the Bible is held in the Church by frequent references, and with a special view not only to the difficulty of the questioner but also the general local conditions. There are few communities so isolated as not to have some intercourse with larger communities where Catholicity flourishes. In even small places many have been to Catholic hospitals, some to Catholic schools, a few will have relatives in the Church or married into Catholic families, a Catholic or two may be prominent in business, society, or politics, and much assistance can be derived from such. They are generally glad to give what information they can; reference may be made to their experience; the doubtful advised to consult them.

The opportunity to know and the ability to use every local circumstance, together with the fact that he is known and respected, makes the country pastor the most successful missionary to the non-Catholic people of his own missions and to others similarly situated. The tact, sympathy, and understanding necessary for this work are begotten of his daily intercourse with them. In most cases the newspapers will help to scatter the good word. I have met but very few priests who have had any difficulty in securing publicity from the local papers. Of course they cannot be expected to send a reporter, nor would it be safe to trust to his endeavors if they did; but they will take what they get, give it due prominence, and generally the limitations of their plant and force and paper are the measure of their willingness to help. This they do perhaps not altogether out of zeal for the truth, but, and this is more important from the Catholic standpoint, because it makes good copy and is eagerly read by its subscribers. Sometimes indeed a daily issue of what is otherwise a weekly paper can be arranged, reporting in full the question box, the lectures, and filled in with much general Catholic information. This is distributed gratis and can usually be paid for by the advertisements.

Many are disappointed because this work does not bring more converts. Before we have converts we must have friends



and with God's blessing we shall have converts later on. "Ego plantavi, Apollo rigavit, Deus autem incrementum dedit," was in the beginning, and is still the division of the work of convert making and it is a great thing to have planted and watered and we must wait patiently for God to give the increase.

To break down prejudice, to show the Church in its true light, to make friends for it, is work worthy of an apostle, and work that many would wish to see the diocesan clergy more actively and more constantly engaged in. The pulpit and the lecture platform, the question box and the local press are the means at its disposal. We can not be satisfied till they are used to the fullest extent.

Then we shall have not merely a missionary band in a few dioceses, but the priests of every diocese in the United States a band of missionaries.

It is the hope of the writer that, at this season of clerical retreats, it will not be considered amiss to place these few remarks before retreat masters and others in charge, and before the diocesan priests themselves. Though much is being done by individuals along these lines, much remains to be done and much more can be accomplished by organization, diocesan, provincial, and national.

An efficient lecture bureau in every diocese, backed up by diocesan authority, could secure a mission and lecture course annually in every parish of the diocese. These diocesan organizations may be united in provincial associations for the exchange of lecturers in neighboring dioceses, and the whole cemented together in a national union with headquarters at some such centre as the Apostolic Mission House, Washington, D. C.

"How shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" (Romans 10: 14.)

RUSTICUS.

## DR. RYAN'S ARTICLE ON FAMILY LIMITATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the current issue of THE ECCLESIASTICAL REVIEW<sup>1</sup> appears an article from the scholarly pen of Dr. John Ryan of the Catholic University. It is entitled "Family Limitation". With the general trend of the article all will agree. In the main it is a faithful reflection of the Catholic position with regard to an important question. There are, however, some statements that appear to the present writer to have been written without due deliberation. These statements do not indeed seriously affect the excellence of the learned Doctor's contribution as a whole: they might be regarded as *obiter dicta*. Hence the apparent presumption of the present writer will be pardoned, he feels sure, by the readers of the REVIEW, if he ventures to criticize some of the statements in the article in question.

Dr. Ryan writes:

It is, indeed, possible that the duty of the wife to safeguard the husband from such hazard [of incontinence] is sometimes interpreted too rigorously. When pregnancy means jeopardy to life, or grave injury to health, or even degrading destitution, the wife would seem to be justified in refusing intercourse, even though the husband is thereby subjected to the danger of unchastity. Neither his right to intercourse, nor his claim upon the charity of his wife for assistance in the struggle for chastity, would seem to impose upon her a corresponding obligation at the cost of such grave personal hardship. If the wife is justified in refusing intercourse to escape contracting a malignant venereal disease, she would seem to be equally justified in the face of the injurious consequences specified above.

Again:

It is not impossible that conjugal duties are sometimes interpreted with excessive hardship to the wife, and excessive leniency to the husband. Perhaps the latter is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be expected to practise abstinence, and whose demands must be satisfied at whatever cost to his consort. It is difficult to find any warrant for such partiality in the Christian doctrine of the marital union, its purposes, rights and obligations. After all, thousands upon thousands of men

<sup>1</sup> June, 1916, pp. 684 ff.

have to observe and do observe continence in unusually difficult circumstances: those whose wives are invalids, or recently deceased, or separated from them. Why should it be assumed that similar restraint is unreasonable or impossible in the case of husbands whose wives are in danger of being deprived of life, or health, or decent conditions of existence?

Dr. Ryan in these passages raises the important question as to when one of the parties is justified in refusing intercourse to his or her consort. One of his conclusions and the arguments by which he supports it would hardly be accepted by theologians generally, and his interpretation of the privileges of the wife in certain circumstances would scarcely be considered safe in practice. The learned Doctor seems to have adverted to this, for he says: "It is, indeed, possible that the duty of the wife . . . is sometimes interpreted too rigorously". Of course, he does not make it clear whether it is the theologian or the confessor or the wife herself who interprets her duty too rigorously at times. An examination of the current teaching of Catholic theologians will show, I think, how reasonable such teaching is and will also bring out the point we have been making.

The general principle laid down by theologians is this—a husband or wife is not obliged to accede to the demand for intercourse when he or she reasonably fears that a grave loss, which is not *per se* attached to the condition of marriage, is likely to befall the party on whom the demand is made or the children already born or conceived, from the granting of intercourse. The reason on which this principle is founded is evident. Those who enter into the married state are not considered to have bound themselves to the conjugal act with so great hardship. Hence theologians say that a wife is not bound to comply with the demands of her husband if they be excessive, nor is she bound if, in the judgment of a prudent physician, her life or health is seriously endangered as a consequence of intercourse. But in this case theologians are careful to point out that a woman, who in her first confinement was in danger of death or suffered extraordinary pains, is not excused from the duty of intercourse, because experience shows that the first confinement is more difficult than subsequent ones. Accordingly we do not quarrel with Dr. Ryan

when he teaches that a wife is excused from allowing intercourse when pregnancy means jeopardy to life, or grave injury to health, or when intercourse would subject her to the danger of contracting a malignant venereal disease; for such is the teaching of Catholic moralists. It is only when he excuses the wife from her duty even at the hazard of her husband's chastity on the score of "degrading destitution", or of the danger of her being deprived of "decent conditions of existence", that we prefer the traditional teaching of Catholic theologians as being more reasonable and safer as a norm by which to direct our penitents in *Tribunali*. It will be well, then, to set forth the teaching of theologians on this point.

St. Alphonsus<sup>2</sup> proposes to himself the question: Is it a just cause for denying the *debitum* if the couple have more children than they can support? In answer he gives two opinions. The first opinion denies, because the begetting of children pertains to the principal end of marriage and to this every inconvenience must give way, for it is better that the offspring should live even in poverty than that it should not exist at all. Moreover, the wife (or husband) refuses the *debitum* for a long time or now and again: if for a long time, he or she would expose the other party to the danger of incontinence: if now and again, such denial would be in vain; for when the parties come together less frequently the chances of conception are increased. This is the opinion of Laymann, Roncaglia, Sporer, and others among the older theologians. It is followed by Gury,<sup>3</sup> Sabetti-Barrett,<sup>4</sup> and others among the moderns. Sporer,<sup>5</sup> however, says the *debitum* would be justly denied if by the addition of another member to the family the couple would be reduced to extreme necessity. This appears to be the teaching of Lehmkuhl<sup>6</sup> also.

The other opinion, for which St. Alphonsus cites Sanchez, Pontius, Diana, and others, affirms; for in the circumstances the increase in the number of the family would tend to the injury of the present members composing the family, and

<sup>2</sup> Moral. Theol., lib. 6, t. 9, n. 941.

<sup>3</sup> M. T., de debit. conjug., n. 916, 7°; also Casus.

<sup>4</sup> M. T., 937, 7°.

<sup>5</sup> N. 516.

<sup>6</sup> N. 853.

also because great difficulty excuses from paying any debt. Yet all holding this opinion agree that there is an obligation of permitting intercourse if there is a danger of incontinence for the other party. St. Alphonsus says this danger will be practically always present if the parties occupy the same sleeping-quarters and the other party asks for intercourse. For this reason he prefers the first opinion. Amongst the moderns Noldin<sup>7</sup> regards this second opinion as probable.

We might sum up the conclusions of theologians as follows:<sup>8</sup> Because of poverty and lest the family be too much increased, a compact may be formed by the parties neither to seek nor to grant marital rights. This compact will be lawful provided there is no danger of incontinence to either party. In these circumstances moreover, the confessor may advise the use of marriage at those times when the chances of conception are slight. Apart from such an agreement, a wife (or husband) who would refuse to grant intercourse on the plea of poverty can scarcely be excused from mortal sin except in the most rare case, when, on account of an already very large family, either the parents themselves or the children would be reduced to extreme want. Even in this last case the wife would seem to be bound to grant intercourse if the chastity of the husband would otherwise be in peril.

Accordingly, *pace* Dr. Ryan, we think a wife is obliged to allow intercourse, if the chastity of her husband be exposed to danger by her refusal, even when pregnancy means "degrading destitution" or the privation of "decent conditions of existence".

Should Dr. Ryan ask us why the wife is obliged "at the cost of such great personal hardship", we answer, with the theologians, because such great personal hardship is intrinsically, *per se*, connected with the married state. The begetting and upbringing of children is the primary end of marriage and it implies expense and considerable self-sacrifice. Each new addition to the family will mean a further strain on the resources of the family and the wife could have foreseen, at least *in confuso*, that a considerable reduction in her circum-

<sup>7</sup> De sexto praecepto et de usu matr., n. 88.

<sup>8</sup> Cf. Haine, *Elem. Moral. Theol.*, de Matr. Q. 167, resol. 3°.

stances, and in some cases even actual poverty, would be the penalty of a very fruitful marriage. There is no parity between "degrading destitution", "deprivation of decent conditions of existence" on the one hand, and "jeopardy to life", "grave injury to health", the danger of "contracting a malignant venereal disease", on the other. These latter were not contemplated in the bond; they are not *per se* connected with marriage; they could not have been nor were they foreseen. Besides, "degrading destitution" and "decent conditions of existence" are relative terms: they are capable of all sorts of interpretation. They would become very dangerous shibboleths in the mouth of women only too anxious to avoid their matrimonial duties. As a matter of fact, I think the difficulty in the question of the refusal of conjugal rights is not so much with the poor, who might have some pretence at a reason, but with the rich and the so-called middle class in more or less comfortable circumstances. At least that is the experience of some confessors.

Moreover, we should be very slow to show any toleration of that un-Christian spirit of rampant, exaggerated hatred of poverty that is so characteristic of our times. In their dread of losing the material comforts of life, men and women are apt to shirk their obligations and to deprive marriage of its divinely appointed end. What our people need is a stronger faith in Divine Providence, "who giveth to beasts their food, and to the young ravens that call upon Him". This may sound very old-fashioned in these days, but surely it is very Christian.

Nor are we guilty of any partiality toward the husband. Surely he too has to bear the brunt of the poverty of the family. If he is improvident and leaves the burden of providing for the family to his wife, then we hold, with theologians, that he has no right to intercourse even if his chastity is in danger.

Again, Dr. Ryan argues that because theologians in certain circumstances allow the wife materially to coöperate with her husband in onanistic practices, she should also be allowed to refuse the *debitum* in equally grave or more serious circumstances. There is no need to enter here into detail into this matter. We simply deny the consequence. The wife is per-



mitted to coöperate with something that is *in se* and *ab initio* lawful, namely, the use of marriage. If the husband see fit on his part to interrupt and deprive of its fruition an act that is lawful in itself, then the wife cannot be held responsible. And all theologians hold that the wife is bound from time to time to protest against the action of her husband to show that she approves of the act only in so far as it is lawful. From this brief statement the reader will readily understand that we believe the wife is never justified, even in extreme cases, in coöperating materially with certain onanistic practices which vitiate *ab initio* the copula.

We agree, of course, with Dr. Ryan that it would be advisable for the husband to practise self-restraint owing to the fact that by urging his demands he is liable to deprive his wife of "decent conditions of existence". We might tell him of men in more trying circumstances who have to practise it. But to excuse a wife from her obligation of paying her conjugal debt on the score of poverty when her husband demands it and her refusal means exposing him to sins against chastity, is another matter.

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#### THE MORAL AND JURIDICAL ASPECT OF CERTAIN HOSPITAL WORK.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of the organizing of the Catholic Hospital Association at Milwaukee, Wisconsin, discussed in the ECCLESIASTICAL REVIEW, it may be of interest to consider the Church's attitude toward certain hospital work in institutions under the charge of religious Sisterhoods. The service which the Church looks upon as unsuitable for Sisters is that of the maternity department. Article 14 of the "Normae" which the S. Congregation of Religious follows in its approval of religious Congregations of Brothers and Sisters states that "approval will not be given to Sisterhoods which have for their special purpose the establishment in their houses of sanatoria or hospices for persons of both sexes; or hospices for the accommodation of priests; or the taking care of seminaries of clerics;

or any other houses of ecclesiastics, or of colleges of boys; or teaching in mixed schools where both boys and girls are taught." Article 15 says: "Much less are those Institutes of Sisters to be approved which have for their purpose the direct care of infants, or of women in child-birth in so-called maternity houses; or any other works of charity which do not seem becoming to virgins consecrated to God and wearing the religious garb."

Article 46 forbids that "the purpose of a Congregation be changed or work assumed by them for which they were not approved, once the Holy See has taken the affairs of a religious Congregation into its own hands."

In the Constitution "Conditae" of Pope Leo XIII (8 December, 1900) bishops are likewise warned not to approve at all or only with great caution diocesan Congregations which have for their purpose works of such a nature as are mentioned in the "Normae" just quoted.

Long before the "Normae" were published, the Holy See had repeatedly ordered changes in the constitutions of religious Congregations concerning such works of charity as are called by Rome either dangerous or unsuitable for religious women. Thus, for example, before the Constitutions of the Sisters of Charity, Daughters of Mary Immaculate, of the diocese of Paderborn, were approved, the S. Congregation of Bishops and Regulars rejected the work for the poor and the blind, if this was to include also the male sex. At the same time the S. Congregation declared that, if in particular cases, on account of special circumstances, care of both sexes should be deemed necessary, the religious should refer such cases to the S. Congregation. That was on 10 March, 1860.

The taking care of seminaries and colleges by religious Sisterhoods was rejected in the letters of approval of the Sisters of St. Joseph, of the diocese of Belley, 6 June, 1860. Time and again, says Fr. Vermeersch, S.J.,<sup>1</sup> has the care of women in child-birth been forbidden the Sisters.

Here arises the question as to what power the bishops have concerning works of charity to be undertaken by the Sisters. We have to distinguish between Sisterhoods approved by the Holy See and those approved only by the bishop.

<sup>1</sup> *De Religiosis Inst. et Personis*, vol. II, no. 20.

Sisterhoods approved by Rome are subject to the regulations of the Holy See, and especially those rules affecting the work or purpose of such Sisterhoods. Works of charity not specified in their constitutions cannot be added to their institute, and if particular circumstances seem to demand some work of charity that the Holy See has declared unsuitable for religious Sisterhoods, the matter must be referred to the S. Congregation of Religious. Neither the bishop nor the Sisterhood nor both together can add such work to the institute. This is quite plain from what has been said above.

Diocesan Sisterhoods are those which have simply the approval of a bishop, so that he is their superior, not only by the general jurisdiction he holds over all Catholics and Catholic institutions of the diocese, but also by virtue of the vows the religious take. When these diocesan Sisterhoods establish houses in another diocese, the new houses are not subject to the authority of the bishop of the mother-house but to the bishop in whose diocese the houses are established. Finally, the bishop's power is limited by the constitution of the diocesan Congregation and the succeeding bishops are not to change at will the laws of the Sisterhood, lest they endanger the stability and progress of the religious life of the Congregation. If the diocesan Sisterhood has established houses in other dioceses, the Constitution "*Conditae*" absolutely forbids that anything be changed in the nature and laws of the Sisterhood except by common consent of all the bishops in whose dioceses the Sisterhood has houses.

While the Constitution "*Conditae*" has left the works of charity to be undertaken by a diocesan Sisterhood to the judgment and discretion of the bishops and has only cautioned them to weigh everything well before allowing them to undertake works of charity that are more or less unsuitable for religious women, the *Motu Proprio* of Pope Pius X, 16 July, 1906, imposes further restrictions on diocesan congregations that are to be established in future. The reason for the new regulations is pointed out in the preface of the *Motu Proprio*: "In order that religious congregations may not at their beginning be subjected to changes that will cause serious injury to the institution when later it asks for the approval of the Apostolic See, etc." Wherefore no one shall establish

a new diocesan congregation without having first obtained permission from the Apostolic See. The bishop must for this purpose refer to the S. Congregation of Religious all matters concerning the person requesting the foundation of a new Congregation and his or her motive, title or name of the institute, form, color, material, etc., of the religious habit of the novices and the professed, how many and what kind of works of charity the new Congregation is to undertake. The S. Congregation at Rome will then revise and change what it may seem proper to change, and in these things the bishop shall not be allowed to go against the instructions received from the S. Congregation. Finally, Rome requires that the bishop draw up the constitution of the new organization in conformity with the "Normae".

Many Sisterhoods have training schools for nurses attached to their hospitals and admit maternity cases, because their nurses want experience in that work, for they will frequently be called on for service of that kind and could not compete with nurses having had such special training. As was stated above, the Holy See does not want the Sisters to have direct care of maternity cases. From the wording of the "Normae" which say that Sisterhoods should not be approved that have for their object *direct* care of maternity cases, expositors of canon law have said that it is quite lawful for them to have maternity hospitals when the work is done by others, say the nurses of the training school of a Sisters' hospital. This interpretation seems to be warranted.

However, the following deductions from the texts of canon law quoted above should be borne in mind. A sisterhood approved by Rome has its work and purpose outlined in its constitution and without the permission of the S. Congregation in Rome such a sisterhood cannot undertake any new work or purpose. When, therefore, the constitutions of the sisterhood do not mention training schools for nurses and maternity hospitals, neither the sisterhood nor the bishop nor both together have a right to introduce such work; to do so they must first get permission from the Holy See. On the other hand, no sisterhood would get permission from Rome to introduce a new kind of work, for instance, open schools of one kind or another at their houses unless the bishops in whose

dioceses they have houses consent, for this adoption of other works and purposes was regarded by Pope Leo XIII in his Constitution "*Romanos Pontifices*" (8 May, 1881) as tantamount to new foundations. Just as a new house of religious cannot be established in any diocese without the bishop's consent, so nothing which in canon law is looked upon as equivalent to a new foundation can be commenced without the consent of the bishop of the respective diocese. If therefore sisterhoods approved by Rome desire to assume work for which they were not approved by Rome, they must get both the consent of the bishop and the consent of the Holy See.

May the bishop introduce a new kind of work into the diocesan sisterhood's institutions? In a diocesan sisterhood established by a bishop after 1906 the *Motu Proprio* of Pope Pius X would forbid such action. In diocesan sisterhoods established before 1906 Rome likewise does not want their statutes or constitutions changed by the bishop unless it shall become very urgent to do so. But when such a diocesan sisterhood is established also in other dioceses, the bishop of the mother-house has no right to make any changes in the laws of the sisterhood or in the nature of their work except by agreement with each and all of the bishops in whose dioceses the Sisters may have one or more houses, as is expressly stated in the Constitution "*Conditae*" of Pope Leo XIII.

Whether, finally, in view of conditions in the United States, it is advisable to have Catholic hospital training-schools for nurses and maternity wards, let others decide. So much is sure, that whatever may be said in favor of these departments in a Catholic hospital, there is also occasion for scandal, as experience proves. The best of care on the part of the Sisters is not always enough to preclude happenings that are harmful to the interests of the Church. Moreover, from the standpoint of Catholic charity, it is to be regretted that the nursing of the sick in many Sisters' hospitals is no longer done by them in person but almost exclusively by the young ladies of the nurses' training school. Angels of charity, the grand title which the Sisters engaged in nursing the sick have earned by hundreds of years of patient toil, seems to be more and more in danger of being lost through the employment of secular professional nurses. The great love and esteem which the

Catholic Sisters as nurses of the poor and afflicted have always enjoyed, seems to be a sufficient guarantee that the Sisters have served the public well. As a rule they have done all in their power to acquire the necessary knowledge for their work and are bent on keeping up with the present progress in their particular science of intelligent and loving care of Christ's poor and unfortunate. The Catholic Hospital Association will be very helpful in that direction.

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#### THE PASCHAL CANDLE AT HIGH MASS "CORAM SANCTISSIMO".

*Qu.* May the Paschal Candle be lighted if a solemn high Mass is celebrated *coram Sanctissimo*?

*Resp.* The S. Congregation has ruled that the Paschal Candle is to be lighted at Mass and Vespers on Easter Sunday, Monday, and Tuesday, Saturday *in Albis*, and all Sundays thereafter until Ascension Thursday, when, as everybody knows, it is extinguished after the Gospel, and lighted again only for the blessing of the font on the eve of Pentecost. On other days and feasts, even when they are celebrated with solemn rite, it is not to be lighted, *unless the custom of doing so exists*. A special decree (n. 3479) forbids the lighting of the Paschal Candle at Benediction during the paschal season.

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#### THE PASCHAL CANDLE IN THE BAPTISTERY.

*Qu.* In some places I have noticed that, after the Feast of the Ascension, the Paschal Candle is used in the administration of Baptism. The candle, with its candlestick, is transferred to the place where baptism is administered. An inquiry brought the reply that the custom exists in some European parishes. Is there any authority for the practice?

*Resp.* The "custom" probably originated in the transfer of the Paschal Candle to the baptistery so that it may be used at the blessing of the font on the eve of Pentecost. There is no rubrical authority for using the Paschal Candle in the administration of Baptism, although there may be, of course, such local customs as our correspondent refers to.



**BLESSING OF THE FONT ON THE VIGIL OF PENTECOST.**

*Qu.* Is there any obligation to bless the baptismal font on the eve of Pentecost? If there is, will you please refer to the decrees on the subject?

*Resp.* There can be no doubt about the existence of an obligation to bless the baptismal font, not only on Easter Saturday, but also on the eve of Pentecost. Decree N. 3331 of the S. Congregation of Rites, dated 13 April, 1874, ordains that it is not enough to bless the baptismal font on Easter Saturday, but that it must be blessed also on the eve of Pentecost, "*non obstante quacumque contraria consuetudine, quae omnino eliminari debet*". Again in 1892 and in 1899 the same S. Congregation reiterated the obligation and condemned the custom of having the baptismal water blessed in the principal churches and thence distributed to the succursal churches.

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**DOES THE ALB LOSE ITS BLESSING?**

*Qu.* When the greater part of an alb is of lace, and the lace is separated from the remainder of the vestment in order to wash it, does the alb lose its blessing, and must it be blessed again before it can be used?

*Resp.* The general principle is that, if the vestment is so modified by wear or by cutting that it is no longer fit for use, or if it lose its "original and proper shape", it must be blessed again after the repairs are made. In regard to the alb, rubricists maintain that if a sleeve be cut off, the blessing must be repeated after the sleeve is sewed on again. Our correspondent can decide better than we can whether this general rule applies to the alb in question.

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**THE MONDAY PRIVILEGE.**

*Qu.* What has become of the Monday privilege? Does it exist any longer?

*Resp.* In the rubric adjoined to the Instruction *Divino afflatu* private votive Masses and requiem Masses are forbid-

den "in feriis Quadragesimae", in the Quatuor Tempora ferias, "feria II Rogationum", in vigils and in those ferias to which the Mass of the Sunday is transferred. The following clause, however, is added: "In Quadragesima vero permittuntur Missae privatae defunctorum tantum prima die cujuscumque hebdomadae libera in kalendario ecclesiae in qua sacrum celebratur". According to this rubric the Monday privilege is void on the days mentioned above. This was expressly decreed by the S. Congregation of Rites in 1913: "Privilegium Missae pro defunctis lectae aliquibus locis vel ordinariis concessum ita ut bis vel ter in hebdomada celebrari possit etiamsi occurrat aliquod duplex maius vel minus in posterum ita erit applicandum ut intelligatur tantummodo concessum pro diebus in quibus non occurrat aliqua feria aut vigilia, ut supra". Farther on, the same decree refers again to the exception: "exceptis Missis lectis in prima die libera uniuscuiusque hebdomadae in Quadragesima". Wapelhorst<sup>1</sup> declares that indults in regard to private Masses (*Missae lectae*) are still valid, except on (1) vigils, (2) the ferias of Lent, exclusive of the first free feria in the week, (3) Quatuor Tempora, Monday of Rogation Week, the feria to which the Sunday Mass is transferred, and (4) Rogation Days, if there is a procession, and only one Mass is celebrated in the church.

#### PROMULGATION OF NEW DECREES.

*Qu.* Does the new decree in regard to dancing bind pastors as soon as it is made known through the Catholic press, even if the Ordinary has not promulgated it in the diocese?

*Resp.* Since 1909, to make a Roman law or decree binding *in foro externo* it is sufficient that it be published in the *Acta Apostolicae Sedis*. The publication of a document in that periodical takes the place of the dispatch of an official copy to the bishops, as was the custom before 1909. The presumption is that a decree enacted and promulgated by the Holy See will be put into execution by the Ordinary. If, in exceptional cases, for reasons which he must make known to the Holy See, he suspends the application of a Roman decree, he

<sup>1</sup> *Compend. Liturgiae Sacrae*, page 56, n.

must expressly notify his diocese. A clergyman therefore who reads a decree in the *Acta*, or who, through the Catholic press, knows that it is published in the *Acta*, is bound, without further notification, by the provisions which it enacts.

#### THE DECREE ON DANCING.

*Qu.* In the small country parish in which I am stationed, the people have been accustomed to dance at our church picnics. The dances in vogue, however, were the old-fashioned country, or square, dances. Recently, after I had prohibited dancing at the annual picnic, a delegation of young men asked me to give them permission to hold a free dance in the parish hall, for the use of which they would pay a small fee. In the event of not getting permission, they would, they told me, hold the dance in the town hall, some distance from the church. After giving the matter some thought, and for the reason that it is better to have the dance under some kind of parochial control, I decided to let them have the hall. Now I would like to have your answer to the following questions:

1. Does the phrase "certain dances" apply to all dances whatsoever, or only to some?
2. Is a pastor permitted to visit the hall during the dancing, to see that it is orderly and that the dances are conformable to Christian modesty?
3. Is a pastor justified in permitting the dances in the parish hall in order to keep a certain control over them, it being understood that there is no thought of thereby raising funds for religious purposes?

*Resp.* 1. The answer to the first query is that all kinds of dances, no matter how old-fashioned or "harmless", are meant. The phrase "certain dances" occurs in the title of the decree, "*Decretum circa quasdam choreas*"; but it is evident from the use of the word "*choreas*" in the text of the decree that we must translate: "Decree concerning certain dancing-parties". The decree makes no distinction between new dances and old, between square dances and round; it does, however, distinguish between dancing-parties that are given under church auspices and those organized by laymen. The former kind are forbidden, no matter what the program of dances may be.

2. In regard to the second question, we think that the text of the decree clearly prohibits the pastor's presence at danc-

ing-parties organized by lay people. The motive, namely, "to see that the party is orderly, etc.", does not justify his presence. Of course, if grave disorder should occur in a dance-hall and the pastor were summoned thither in the performance of his duty, the present decree need not deter him from entering the hall.

3. There may be room for discussion of the third question. The decree positively forbids the promotion and encouragement of such entertainments on the part of members of the clergy, religious or diocesan: "*quominus memoratas choreas promoveant et foveant*"; at the same time, when it comes to the case of such entertainments being organized by lay people, the decree does not say that the pastor should interpose his authority, and forbid them, but enacts that he should not be present. Does the renting of the parish hall amount to a mere tolerance or is it promoting and encouraging? In a thoroughly Catholic community, where there is no danger of the priest's attitude being misunderstood, especially if the entertainment be not associated with a church picnic, excursion, or any other church affair organized by the priest, it seems that, since there is no authoritative interpretation of the decree on this point, the priest may rent the church hall for an entertainment organized by lay people, even when he knows that dancing is part of the program.

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#### BAPTISM ADMINISTERED BY A DEAF MUTE.

*Qu.* A child born on Christmas morning, in a house remote from the church, is in imminent danger of death. There is no one capable of administering baptism except a deaf mute. The latter, a Catholic, understands perfectly not only the necessity of Baptism but the manner of administering it in proper form. He is able to read the catechism with ease and understands the lip as well as the sign language by intelligent observation. Accordingly he undertakes to baptize the child, pouring the water while he pronounces with his lips, though not audibly, the form as he has it in his mind. Having failed to add a name for the child to the baptismal form, and deeming this also necessary, he repeats the whole formula and the pouring of the water at the same time. The child dies after eight hours, before a priest can be summoned. Was that baptism valid? And is it advisable to have the deaf mutes in our nearby institute taught regularly to administer baptism under similar circumstances?

*Resp.* There are theologians who argue that baptism administered by a deaf mute is invalid. They hold that the absence of oral speech constitutes an impediment to the integral and complete performance of the sacramental rite, similar to that caused by the absence of water or other essential matter. Nevertheless there are excellent reasons for assuming that baptism by a deaf mute is valid.

The doctrine of the Church requires that in the administration of the sacraments, matter and form, together with the intention to fulfil the precept or action of the Church, be properly combined. The form is the expression of words or language which determines the sacramental use of the matter. The words or language employed to determine the use of the matter are wholly a result of convention. As St. Augustine writes in his *De Doctrina Christiana*, L. I., c. 2: "Verba inter homines obtinuerunt principatum significandi, quaecumque animo concipiuntur". The "word" is not necessarily the expression of a thought audible to others. A deaf mute speaks, not by sounds, but by signs. His speech is composed of words, and words which definitely correspond to the intelligence of those around him; they imply a precise application of terms to definite objects and concepts. The fact that such words lack sound does not take away the principal element of their signifying specified matter and their application to distinct and well-understood uses. "Verbum," says P. Sasse, in speaking of this very matter of the word as applied to the form of the Sacrament, "intelligitur vel proprie dictum vel quidquid vice verbi aequivalenter fungitur, quatenus expressius significationem determinat"; and again "verba non accipiuntur necessario ita ut sit semper sonus ore prolatus". (*De Sacramentis in Genere*, Sect. III., Thes. V., n. 2.)

A priest who, by reason of illness or defective voice, is unable to make himself heard, still validly baptizes, so long as he pronounces the conventional words with his lips, having the proper intention. A deaf mute who reads the language which is on the lips of everybody around him would be equally justified in using, though inaudibly, the same terms which signify what the pouring of the water in the present case signifies. He therefore fulfils all the requirements of the Church in administering a sacrament. This opinion is all

the more tenable if, with a large number of Catholic theologians, we were to hold that the efficacy of the sacramental act, through the "*instrumentum materiale*", is attained not by a physical but a moral process.

In answering a similar case in the REVIEW before, we maintained the validity of the act even where the person who pours the water manages to express in conventional sign language only what the act signifies, though there might be no lip movement in the case; for the language used here is the recognized vernacular answering the purpose of spoken language. This is not the same as the use of accidental or emotional signs without such definite form-limitation as would give them a permanent sense, and make them correspond to an oral form of thought. (Cf. ECCLES. REVIEW, Vol. XVI, pp. 189-190.)

Hence we should consider the above administration of Baptism valid. Of course if there were any doubt as to the manner in which it was performed, and there were opportunity, we should, as in similar cases of baptism administered by laics *in periculo*, repeat the act *sub conditione*. In any event it is advisable to teach our deaf mutes the form of Baptism, and the necessity of their administering the sacrament in cases of necessity by imitating the form with the organs of speech, as nearly as possible.

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#### THE PRIVILEGE OF RESERVING THE BLESSED SACRAMENT IN CHAPELS OF RELIGIOUS OF SIMPLE VOWS.

*Qu.* In conversation with a bishop of one of our eastern dioceses, the question of granting to religious of simple vows the privilege to retain the Blessed Sacrament in newly-established houses was mooted. The bishop said: "I find no mention in my Faculties of any right to grant such permission. On the other hand, the Apostolic Constitutions are explicit in stating that this right is exclusively reserved to the Holy See, except in the case of parish churches and in the case of Regulars when their churches are public, that is, open to the laity. Furthermore, the prescriptions of the "*Normae*" published in 1901 for the express purpose of regulating the relation of bishops to religious communities of this kind, or to such as may be in future established, state that this privilege of reserving the Blessed Sacrament in their chapels must be obtained from Rome."



As a matter of fact, there are chapels opened continually in all parts of the United States for hospitals, orphanages, homes of the school-sisters, retreats, and even in summer houses where the religious spend a short vacation to recuperate from the strain of routine work in the cities. All such places provide that there be a chapel for the religious where they have Mass; and one of the essential features of their observing a regular community life is that they have the Blessed Sacrament in the house. If permission were asked of the Holy See for each case, there would be no end of correspondence; and in that event the authorities would no doubt have deemed it advisable before now to include the privilege in the Faculties granted to the bishops.

But if the indult is taken for granted, how are we to reconcile the fact with the constant reiteration of the law by our theologians? That law reads: "*Juxta canonicam disciplinam sacrosancta Eucharistia in ecclesiis quae parochiales non sunt retineri non potest absque praesidio Apostolici Indulti.*" And again: "*Meminerint etiam sorores, se non posse absque Apostolicae Sedis licentia SS. Sacramentum altaris in suis ecclesiis asservare.*" (Normae, cap. XIV, n. 161.)

Are we ignoring the law? Or is there an interpretation of it which exempts us from its observance according to the letter as above stated? Or is the ordinance antiquated or superseded by new or later rulings?

*Resp.* The law which limits the power of bishops to grant the right of reserving the Blessed Sacrament in chapels or churches that are not parochial is clear enough. But it implies the existence of canonical parishes which are the established centres of parochial ministration and the guardians of the Blessed Sacrament and its service. As such the ordinances are still in force, and apply to communities of religious of simple vows.

Potestne Episcopus jure proprio concedere facultatem asservandi SSm Sacramentum in Capellis piarum Communitatum publicis, etc., in capellis seu oratoriis interioribus piarum Communitatum, quando non habent capellam seu oratorium publicum in sensu exposito, ut evenit ex. gr. in Seminariis?

*Resp.* Implorandum est indultum a Sancta Sede quoad omnia postulata.

Ex Actis et Regestis S. R. C. Die 23 Jan. 1899.

Diomedes Pancini Panici, S. R. C. Secretarius.

For missionary countries the Holy See has sometimes granted a general indult, when it has been formally requested. Thus the Vicar Apostolic of Japan in 1867 obtained the following:

Ex audientia SSmi, diei 1 Dec. 1867, SS D. N. Pius d. p. PP. IX, referente me infrascripto S. Congr. de Prop. Fide Secretario, R. P. D. Bernardo Petitjean, episcopo Myriophytano, Vicario Apostolico Japonensi, facultatem benigne concessit, usque ad terminum ipsi assignatum pro exercitio Form. I., indulgendi ut in capellis penes residentias suorum missionariorum erectis, vel in futurum erigendis, dummodo sint decenter ornatae et ab omnibus domesticis usibus liberae, asservari possit SS. Eucharistiae Sacramentum, etc. (Signed: H. Capalti, secretarius.)

A similar and supplementary indult was obtained in 1895, to cover the needs of chapels of religious communities not cloistered.

Beatissime Pater: Julius Alphonsus Cousin, episcopus Nagasakiensis, ad pedes Sanctitatis Vestrae provolutus, humillime postulat facultatem permittendi, prout sibi bene visum fuerit, asservationem SS. Eucharistiae in oratoriis piarum communitatum utriusque sexus, quae in sua dioecesi jam existunt, vel in futuro existent, sive eae communitates vota religiosa emittant, sive non emittant.

Ex Audientia SSmi habita die 2. Aprilis 1895, SS. Dom. N. Leo d. p. PP. XIII, referente me infrascripto S. Congr. de Prop. Fide Secretario, benigne annuere dignatus est, pro gratia ad decennium, pro oratoriis tamen communitatum in memorata dioecesi actu existentium, in quibus religiosa vota nuncupantur, servatis praescriptionibus S. Rit. Congreg. Contrariis quibuscumque non obstantibus, Dat. Romae, etc. Arch. Larissens, secret.

Apart from such indults making the concession general for certain places and within specified times, there have been various interpretations of the law.

It will be noted in the Benedictine Constitution that it limits the right of bishops "concedere licentiam asservandi *permanenter* SS. Eucharistiam in ecclesiis nonparochialibus". It does not prevent the bishop from giving such privilege *ad tempus*. Hence it is argued that, as religious of temporary vows who in missionary countries obtain permission to open a chapel, rarely possess the guarantee of a permanent foundation such as the canons contemplate in countries with estab-

lished ecclesiastical institutions, this privilege may be given them. Accordingly we may apply to them what is said by Mocchegiani in his *Jurisprudentia Ecclesiastica*, n. 852: "Non esse quidem in potestate episcopi concedere licentiam asservandi permanenter SS. Eucharistiam in ecclesiis nonparochialibus; esse autem in sua potestate eandem licentiam impertire ad tempus, prout etiam constat ex declaratione S. Congr. Concilii diei 12 Aug. 1747." The said declaration speaks specifically of public exposition of the Blessed Sacrament and limits the right of the bishop to grant the privilege "per tempora ab ipso praefinita".

Another interpretation is that the chapels of religious in missionary countries like the United States take the place of the parish church for all who belong to the community. Their chaplain is not merely the priest who says the daily Mass, but one who gives to them all the sacraments which in strictly parochial churches are to be obtained exclusively from the parish priest. "Ratio cur in ecclesiis parochialibus asservari constanter debent ex dispositione juris communis SS. Eucharistia facile intelligitur; ut scilicet parochus semper praesto sit ad deferendum sacrum Viaticum moribundis et ad distribuendum S. Communionem fidelibus qui extra sanctum missae sacrificium eam petunt." For this reason the churches of cloistered religious enjoy as a rule the same rights as parish churches: (16 Apr., 1644) "Ecclesiae monialium proprie dictarum parochialibus aequiparantur, quum earum confessorius vere sit earum parochus adeoque ibi SS. Eucharistia servari potest." The religious whose chaplain enjoys the right to administer to the members of the community Viaticum and Extreme Unction, would be properly classed in the same category.

Some canonists hold that the right of granting to religious the reservation of the Blessed Sacrament in their chapels is included in the right of the bishop to establish or open houses for religious communities in his diocese. For since this privilege is accorded to Regulars in virtue of their very foundation, there is no cause why it should not be included in the foundation of orders of temporary vows whenever these are established as independent of the parochial ministry. "In ecclesiis Regularium (asservatur SS. Eucharistia) quia censentur paro-

chiales respectu regularium in monasterio degentium, ac praeterea in ipsa monasterii legitima fundatione hujusmodi privilegium reputatur concessum". (Decr. auth. 2123 ad 26.)

The only exception which the S. Congregation makes is that the Blessed Sacrament may not be preserved in "grangiis seu domibus ruralibus". (S. C. Congr. Concilii, 3 Sept., 1797. Cf. Piat, Inst. Regul., vol. I, n. 281.) This means no doubt country houses which are within the jurisdiction of the local parish priest, having no chaplain who is independent of the parish priest.

We mentioned above the prohibition of Benedict XIV in his Constitution *Quamvis justo* of 30 April, 1749. In that Constitution the Sovereign Pontiff states that only a Pontifical Indult or an "immemorialis consuetudo quae hujusmodi licentiae praesumptionem inducat" gives the right or privilege of reservation of the Blessed Sacrament. Such an *immemorial custom*, the origin of which cannot be traced by any definite document appears to exist in the United States; at least that is the universal interpretation which justifies the practice of granting the privilege of reserving the Blessed Sacrament to religious in general without special recourse to the Holy See. This we glean from inquiry on the subject. We quote from a letter by one of the Reverend Chancellors with whose conclusions others appear to agree.

In reply to your letter of . . . I beg to state that the present Ordinary of N. N. grants the privilege of reserving the Blessed Sacrament to chapels in hospitals and other houses conducted or occupied by Religious, in virtue of long-established custom. All his predecessors, Bishops and Archbishops of . . . have exercised this power without question, so that the custom may now be well called immemorial. Although there is at hand no evidence to show that an Apostolic Indult in this matter was ever granted to the . . . prelates, this immemorial custom, in the words of Benedict XIV, creates a presumption that such an Indult was given, and is consequently sufficient to justify the Ordinary in continuing the practice. Bargilliat (Tract IX, cap. I, De Ecclesia) notes that in France the Bishops almost universally grant this privilege without referring to Rome, and explains their mode of acting in the above manner. In . . . the Bishops have granted this favor only to the Seminary and to Religious Communities. It has never been extended to chapels in private houses or to similar oratories.

## Criticisms and Notes.

SAINT CATHERINE OF SIENA. Her Life and Times. By O. M. Antony, of the Third Order of Penance of St. Dominic. Edited by Fr. Bede Jarret, O. P. With a Preface by Fr. Thomas Schwertner, O. P. Burns & Oates, London ; B. Herder, St. Louis. 1916. Pp. 280.

The personality of the seraphic maiden of Siena is well nigh exhaustless, and the influence she exerted not only on her own times but on subsequent ages is so profound and so many-sided that no biography can be expected to portray her adequately. Notwithstanding, therefore, the fact that at least three English stories of her life, each of which is a classic of its kind, already occupy the field, there is ample justification for the existence of the present Life.

It will hardly be necessary to mention the original biography of St. Catherine, the *Legenda* by Blessed Raymund of Capua. When a saint takes in hand to write the life of a saint, the narrative is, *ceteris paribus*, likely to be the truest of portraits. Fra Raimondo has not received the highest honors of the altar ; but the Church venerates him as Blessed and his Life of St. Catherine is redolent of the sanctity alike of its subject and its author. Moreover, having been the spiritual guide of Catherine, Raymund was familiar as none other could be, with both her inner self and her outer career. All other biographers consequently must of necessity revert to the *Legenda*.

Then there is Augusta Drane's *History of St. Catherine and her Companions* (2d Edition, London, 1887)—two stately volumes so well documented and so beautifully wrought that they would seem to leave nothing to be desired. And yet Mr. Edmund Gardner has given us more recently a study of the great Siennese Virgin which no one would willingly miss. His splendid volume is a storehouse of erudition, a burnished mirror reflecting the light irradiated by Catherine on all the chief phases of the life—religious, civil, political—of the fourteenth century.

The present biography takes a middle place between the one by Miss Drane and the other by Mr. Gardner. Based as it needs must be on Raimondo's *Legenda*, it unfolds the inner life of St. Catherine as it was divinely prepared for her wonderful public ministry, and as it grew to perfection and ripened into the fruits of earth and of heaven. It holds a well proportioned medium, therefore, between the saint's personality and her life mission. More limited in range

than the *History* by Miss Drane, it goes somewhat less into the details of her environment than does the *Study* by Mr. Gardner. Sufficiently descriptive of the interior as well as the exterior life of Catherine, it leaves ample opening for her philosophy to shine through it all. That philosophy is of course, as Mr. Gardner likewise so beautifully illustrates, the philosophy of love. This simple philosophy underlying all her writings—the *Dialogo*, the greatest mystical classic of her century—and also her letters, “is the same that, put into practice, armed her to pass unsubdued and unshaken through the great game of the world. Love is for her the one supreme and all-important, all-embracing thing:” this is the current of her writings as it is the *motif* and the prime energy of her whole life.

Nor ever God, nor creature in His train was void of love,

sings Dante in the Purgatorio, and he goes on to show how it is from love rightly directed that all human good proceeds, as it is in love wrongly directed that all evil is rooted. But as Mr. Gardner observes, Catherine goes a step further than this. Not only God, but man, in a sense is love. “Think,” she writes, “that the first raiment that we had was love; for we are created to the image and likeness of God only by love, and, therefore, man cannot be without love, for he is made of nought else than very love; for all that he has, according to the soul and according to the body, he has by love. The father and mother have given being to their child, that is, of the substance of their flesh (by means of the grace of God), only by love.” And in another place: “The soul cannot live without love, but must always love something, because she was created through love. Affection moves the understanding, as it were saying: I want to love, for the food wherewith I am fed is love. Then the understanding, feeling itself awakened by affection, rises as though it said: If thou wouldst love, I will give thee what thou canst love.” Love nurtures the virtues like children at its breast; it robes the soul with its own beauty, because it transforms the beloved and makes her one with the lover. “Love harmonizes the three powers of our soul, and binds them together. The will moves the understanding to see, when it wishes to love; when the understanding perceives that the will would fain love, it is a rational will, it places before it as object the ineffable love of the eternal Father, who has given us the Word, His own Son, and the obedience and humility of the Son, who endured torments, injuries, mockeries, and insults with meekness and with such great love. And thus the will, the ineffable love, follows what the eye of the understanding has beheld; and,



with its strong hand, it stores up in the memory the treasure that it draws from this love."

This philosophy of love transpires through Miss Antony's pages. Exhaled from their subject it is caught up by the writer, and emanating from both conjoined it can hardly fail to affect the reader. But Catherine's love sprang from her faith, and her life is an impregnable argument for the divine origin of the truths wherein she believed, whereon she relied, and by which she lived.

The life of the seraphic virgin might well be made an apology for Catholicism. The supernatural lives of the saints have, of course, always been appealed to by apologists as attesting the divinity of the Catholic faith. In the case of Catherine the argument finds a most potent embodiment and a most illustrious exemplar. During a large part of her life she lived exclusively on the Blessed Sacrament, abstaining entirely from all material nourishment. At the same time her body was racked by exquisite pains, agonies that seized upon every nerve and every member. And yet with it all she went on accomplishing marvels in the civil, political, and religious world; compounding family feuds amongst the nobles and the people; reconciling the warring republics—Florence, Pisa, Siena—bringing back the exiled Papacy from Avignon to the patrimony of Peter; inditing her immense epistolary correspondence; and all the while engaged in countless ministries of charity meeting every form of human misery; seeming perpetually active, yet passing a large proportion of her days absorbed in ecstatic contemplation. The life of Catherine is not so much a series of wonders, as itself one continuous miracle. And yet with it all she is the most human of human beings; the most womanly of women. Was there ever a truer revelation of what is most beautiful and tender in womanhood than that which is given in her famous letter to Fra Raimondo wherein she describes the execution of the young noble, of Perugia, Niccola de Toldo, unjustly doomed to die by the government of Siena. The letter is too long for quotation, but may be found in full in Mr. Gardner's volume (page 102).

Now can all these phenomena, these immense labors for Church and State, these countless deeds of heroic charity, accomplished by a woman within the brief span of thirty-three years, be explained by natural causation? All things are possible to love, when love is based on faith and hope in God. It is Catherine's Catholic faith which alone explains her life, and love alone explains her faith. Nor may it be forgotten that Catherine lived in times when moral corruption festered in Church and State. From the crown of the head to the sole of the foot the religious and political body was—no, not totally unsound, but frightfully infected with vice. Intimately

aware as she was of it all, that her faith so far from weakening, grew all the stronger and urged her to incessant and heroic efforts to withstand the awful flood, is not this an arresting, if not a convincing testimony to the supernaturalness of her convictions? At all events the story of St. Catherine can hardly fail to brighten the reader's faith and strengthen his charity. "*Intellectum illuminat, affectum inflammat.*"

**LES MERVEILLES DU MONDE ANIMAL.** Par le Dr. L. Murat en collaboration avec le Dr. P. Murat. Pierre Téqui, Paris. 1914. Pp. 390.

This volume, notice of which comes somewhat belated, forms part of a very comprehensive work bearing the general title "*L'Idée de Dieu dans les Sciences contemporaines*". So far three volumes have appeared; the fourth and concluding one is yet outstanding, its publication having been delayed by the outbreak of the European world struggle. When completed the work will stand forth in monumental grandeur by reason of the magnificent sweep and universal range of the problems with which it deals; for, it attempts nothing less than a teleological survey of the visible creation. The object which the author has proposed to himself, is to show that the universe does not disown its Maker, but, rather, that it proclaims His glory in unmistakable language. All the handiwork of the Creator has the divine water-mark woven into its very texture by the profound design which it manifests in the arrangement of its essential parts and the finely balanced adjustment of its functions. Purpose confronts us everywhere in the universe; and purpose points to an intelligence capable of foresight and deliberate adaptation of means to an end. A work that traces this finality through the vast realm of creation, from the grain of dust to those huge masses of matter that whirl through space; from the primitive organisms that live in a raindrop to the complex structure of the human body; from the mathematical rigidity of the crystal to the plastic variety and profusion of life, constitutes a valuable contribution to theistic philosophy.

The particular volume under review, the second of the series by logical sequence, though not in order of chronological appearance, is concerned with the marvels of animal life. The first striking feature of the animal kingdom is the inexhaustible wealth and the astounding fertility of the terrestrial fauna, there being not less than 600,000 species, branching out, in turn, into numerous subdivisions called families or varieties. This exuberance and lavish bounty

bespeak the power and generosity of the Author of life. It becomes more wonderful when we reflect that each of these species has its very definite place and distinct office in the household of nature. The least and lowest of these organisms is well equipped for its own needs and the functions which have been allotted to it. The study of these lower forms of life possesses a fascination of its own and reveals flashes of beauty undreamt-of by those whose eyes have not been trained to pry into nature's hidden workshops.

The insects and smaller mammals afford the best opportunities for the study of instinct and social organization among animals. Ants, bees, and beavers are singled out for detailed and minute description. The customs of birds and fishes also furnish splendid illustrations of well-regulated instinct. Not less interesting and instructive are the habits of beasts of prey and the domestic animals. A delightful chapter is that on the luminous organisms which light up the depths of abysses and caves and give rise to some of the most gorgeous phenomena of nature. It would lead too far to give even a bare outline of the rich contents of this volume. The fruits of much painstaking reading and diligent research are stored here for the benefit of those who would know God's works better and derive a profound joy from the contemplation of nature. The work is not merely a popular or fanciful treatise, devoid of scientific value; it is authentic and reliable in its methods and thoroughly accurate in details. As an antidote against the materialistic publications of Darwin, Hæckel, and others, it will prove very serviceable and effective. Its apologetic value cannot easily be overrated, and it deserves a wide circulation. We may regret that the author has not had access to the erudite works of Father Wasmann on the life of ants and termites; but, then, his bibliography is so extensive that we hardly notice the omission.

C. B.

**THE CHIEF CATHOLIC DEVOTIONS.** By Louis Boucard, Vicaire à Saint-Sulpice. Translated by W. H. Mitchell, M. A. P. J. Kenedy & Sons, New York. 1916. Pp. 308.

**THE SODALITY OF OUR LADY.** Historical Sketches. Compiled by Augustus Drive, Priest of the Society of Jesus. Translated by Two Members of the Prima Primaria. P. J. Kenedy & Sons, New York. 1916. Pp. 197.

**A RETREAT FOR WOMEN IN BUSINESS.** In Fourteen Conferences. By the Rev. J. A. McMullan, C.S.S.R. Joseph F. Wagner, New York. 1916. Pp. 182.

Some aids to the devotional life of Catholics. M. Boucard prepares the way for the treatment of his subject by making perfectly plain the difference between devotion and devotions. A soul may have perfect devotion without practising many devotions; likewise, many practise innumerable devotions without having the first elements of devotion. Devotion is devoutness; the interior, sincere devotedness of the will and therefore of the self to God and the things appertaining to God. Devotion to be genuine must embody itself in some one or other of the practices which Catholic intelligence and instinct under the leading of the indwelling Spirit has created. Having made the distinction clear, the author takes up the various forms of Catholic devotion—devotion to the Holy Trinity, to the Blessed Sacrament, to the Sacred Heart, to various prerogatives of Our Lady, and so on. The object and spirit of each are exhibited in turn. Finally their relative order and personal appeal are explained. The little volume contains a large amount of solid instruction, happily presented. It should be particularly helpful to recent converts who are feeling their way into their new life and to whom some of the devotional practices of Catholics seem strange if not repellent. This peculiar attitude arises oftenest from inadequate knowledge, though sometimes it is occasioned by the unintelligence, not to say superstition, of devotees. As the author observes, "Who has not seen some people go into a church and kneel down at once before their favorite statue and then leave without even making a genuflection to the Blessed Sacrament, without paying any tribute of honor to the King of Saints, the God who dwells within the tabernacle?" Needless to say, "no enlightened Christian will imitate their example" (p. 299).

The solidity of a given devotion may be tested by its antiquity and continuance and by its universality: the former mark answering to the Apostolicity of the Church, the latter to her Catholicity. Devotion to Our Lady enjoys both marks. Devotion to her under the form of sodalities, though not ancient, has become universal. Established in Rome in 1563, the Sodality has spread practically all over the globe. This is at least implicitly if not explicitly brought out by the "Historical Sketches" introduced in the second place above. The origin and spread of the first sodalities; their propagation throughout Italy, France, Germany, Spain, and various other countries are here *briefly surveyed*, and a great deal of valuable information suggested relative to the personnel of sodalities, and their various vicissitudes. We have put in italics *briefly surveyed*, for the summary is exceedingly meagre, and relates chiefly to the foun-

dation of sodalities in the various countries. Doubtless, to have done more would have been to swell the volume unduly. It is to be hoped, nevertheless, that in a future edition some mention will be made of sodalities in the United States. It is no doubt interesting to know that sodalities were established three centuries ago in Africa and Turkey and almost as early amongst the Canadian Hurons. At the same time one would like to be told something about sodalities nearer to ourselves in time and place. It is likewise no less edifying to realize that centuries ago saints, soldiers, statesmen, scholars, even philosophers, like Descartes, for instance, to say nothing of poets such as Lope de Vega and Calderon, have been enrolled under Our Lady's banner, but it would have been still more edifying to have seen the honored roll of yesterday and to-day called out. These, however, are sins, if sins they be, of omission, not of commission, and in no wise lessen the positive merits of a book which ought to interest especially the directors of sodalities and should stimulate the devotion of the Children of Mary.

Nothing so enkindles devotion, revives it when lost, arouses it when slumbering, accelerates it when progressing, as does a Retreat. Happily the Retreat Movement is spreading amongst the laity, amongst the men as well as the women, in schools for boys and for girls. The conferences which Father McMullan has arranged, and which constitute the matter of a *Retreat for Women in Business*, contained in the third book above, are solid and practical. Well analyzed and developed, they will be found suggestive by priests who have occasion to do similar work and have not the time to prepare original discourses. The "Synopsis" which is placed at the head of each conference greatly facilitates the utilizing of the book for this object. Moreover, the conferences, dealing as they do with fundamental verities, are not restricted to employment during the time of Retreats.

**WOMAN IN SCIENCE.** With an Introductory Chapter on Woman's Long Struggle for Things of the Mind. By H. J. Mozans, A.M., Ph.D., author of "Up the Orinoco and Down the Magdalena", "Along the Andes and Down the Amazon", etc. New York and London: D. Appleton and Co. 1913.

Recently the name of "H. J. Mozans" has been revealed as standing for that of a cultured Catholic priest, well known as a representative educator, and a writer of things religious as well as scientific. We therefore take occasion to recall a work by him which is of

special service to women engaged in the educational sphere, as a stimulus to high effort. The book had barely been noticed in the Catholic press at the time of its first appearance; and to many it will take on a new significance when known as coming from one who has at heart the spiritual interests of his readers no less than the purely intellectual enlightenment which such books at first sight seem to aim at exclusively.

The ten chapters dealing with woman's achievements in science are introduced by an historical retrospect regarding the position of the educated woman in the past, and after going over the field of her achievements the author gives us an outlook toward the things to be gained in the future. These studies are the result of observations made during a journey by Dr. Zahm through the classical lands of Greece and Italy. The memories of historic schools of Athens, Alexandria, Cortona, Salerno, Bologna, Pavia, Padua, reminded him of the great women of the past, of their achievements in arts and letters and science. The last-mentioned branch of study seemed to have been greatly overlooked by the historians of womanly valor. Dr. Zahm felt impelled to do something toward filling the gap; at least so far as it would be necessary to arouse "some ambitious young Whewell" to explore more thoroughly the interesting field of woman's claim to recognition in Mathematics, Astronomy, Physics, Chemistry, the Natural Sciences, Medicine and Surgery, Archeology, and the deeper mines of Invention. The book is a valuable addition to every scholastic library, but especially for those institutions which are occupied with the higher education of women.

**A RETROSPECT: THREE SCORE YEARS AND TEN: SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY.** By a Member of the Congregation. St. Mary's College and Academy, Monroe, Michigan, November, 1915. New York, Cincinnati, Chicago: Benziger Bros. 1916. Pp. 190.

Catholic activity in the United States has been fruitful in the establishment of a number of religious institutes devoted to the art of education, to works of charity, and to the promotion of religion in its ascetical aim at personal perfection. Among the foundations which have for their special object the elevation of the ideals of Christian womanhood an enviable position must be accorded to the Sisterhood of "Servants of the Immaculate Heart of Mary".

The order was established through the zeal of a saintly Belgian Redemptorist missionary who came to America in 1843. With another priest and two lay brothers he founded a missionary centre in



Monroe, whence he penetrated into all parts of the diocese of Detroit, having actual charge of ten parishes, and preaching the gospel in three languages to the immigrants in the State of Michigan. Finding himself in great need of teachers to gather together the children, he resolved to organize a community from such zealous souls as might be willing to give themselves to this work, under his immediate direction. The first candidate whom God sent him was Miss Teresa Renauld. She had asked him to direct her to a religious order where she might serve God without hindrance. He suggested to her his own need of religious, and proposed to her the service of education under the patronage of Our Blessed Lady Immaculate. Three others soon joined, and the little community took up the design with a whole-hearted spirit of self-sacrifice. Father Gilet gave them a simple rule of life, aiming at self-improvement, and the ordinary prayers which St. Alphonsus had prescribed for the members of his first community.

On 28 November, 1845, the young postulants were presented to Bishop Lefevre, and on the following feast of the Immaculate Conception, Teresa Renauld received the holy habit, as the first fruit of the new enterprise for God and souls.

Four years later Father Florent Gilet was recalled to Europe, since his health had been failing under the extraordinary strain of his missionary labors. On his recovery he was sent to South America by way of Africa, to do missionary work. When later on he again visited France the call to enter a life of higher perfection in the contemplative Order of Citeaux began to manifest itself to him, and he was finally received at Avignon. Thence he was transferred to the abbey of Notre Dame at Hautecombe in Savoy.

With characteristic disinterestedness he had ceased to inquire about the growth of his work in America. Indeed he thought that the order which he had founded had in all probability died out for want of spiritual care after he had left the few novices to themselves. Many years after, in 1889, a nun of the Michigan community who had a brother in the Cistercian Order in France, wrote to him incidentally mentioning the fact that their community had been founded by a priest who had become a Cistercian, but she had no idea where he was or whether he was still alive. The Friar who received the message communicated its contents to the abbot of Hautecombe, where Father Gilet received the news of the existence of his spiritual family with great joy. He had been a Trappist then for almost thirty years. Meanwhile the Order of Servants of the Immaculate Heart of Mary had grown to a community of over six hundred members. The Monroe house alone, which he had left

as a log cabin of two rooms, had over two hundred nuns, besides the novitiate; and the work inaugurated by them was flourishing in several States of the Union. Father Gilet had entered the Cistercian community in 1858, had taught theology, been prior and finally abbot, and, in 1892, died a holy death at the age of eighty years, sixty of which had been given to religion.

The few logs in the woods at Monroe compiled for the original home of the order had put forth branches and blossomed, and the tree was sending branches far and wide over the land. The sister who writes these eloquent pages gives a full account of the development of the order, which stands for the spread of Catholic education—the healthiest of all the Monroe doctrines. Incidentally we learn to appreciate also the work of several valiant priests who were connected with the foundation of the Sisters, Servants of the Immaculate Heart of Mary, in the spiritual direction of the order—men like Mgr. Edward Joos of Detroit, Lefevre, Borgess, Foley, Kelly, Neumann of Philadelphia, and O'Hara of Scranton. There have been foundations also at Cleveland, Harrisburg, Oregon, Altoona, Pittsburgh, and Seattle. One of the most noteworthy achievements of the order is the training of Slovak and Lithuanian sisterhoods, an arduous task, yet one for which the needs were crying on all sides without any apparent answer from the zeal of those who alone seemed capable to furnish aid. The order has had in the seventy years of its existence a number of great women as its leaders, who carved their way through immense difficulties in order to promote the growth of religion and especially the higher education of Catholic women. But to get a fair idea of its work one must look over the *Retrospect* and see.

**THE PHILOSOPHY OF WANG YANG-MING.** Translated from the Chinese by Frederick Goodrich Henke, Ph.D., Chicago, Professor of Philosophy and Education in Allegheny College, formerly Professor of Philosophy and Psychology in the University of Nanking. Introduction by James H. Tufts, Ph.D., LL.D., Professor and Head of the Department of Philosophy in the University of Chicago. The Open Court Publishing Co., London and Chicago. 1916. Pp. 512.

The readers of this REVIEW have no doubt many things more important to do than to occupy themselves with Chinese philosophy. And yet, if between whiles the busy priest spent an occasional hour with Yang-Ming, those more important things would probably be all the better done. At any rate the time thus spent would not be wasted, especially if it were saved by refusal of attention to things

more ephemeral. For this old Chinese philosopher was a weighty thinker, a sage indeed, wise, seeing deeply into the deeds of men and concerned about the right ways of life; mindful of the permanent, he measured values justly. Withal, however, a genial soul, loving his fellows, solicitous that they should be true, sincere, and unselfish. He went about doing good. Not unlike Socrates the Athenian, he liked to talk with men, draw out their latent thoughts which he would direct to noble ideals and spur on the possessors of them to whatever is worthiest.

Wang was not an ancient sage. As dates go in the hoary East, he belongs rather to a modern age. Born in A. D. 1572, he died in 1629, having rounded out just fifty-seven years; but in that relatively brief course of time he did much good work and left behind him many serviceable works for his country and a no small literary legacy. Well born and bred, Wang was a gifted boy; precocious of memory, he seemed to forget nothing that he had learnt. Prodigies are related of his boyhood which may or may not be true. But an incident told of him when he was a lad of twelve manifests the bent of his mind. One day when walking in the streets of Peking, he met a fortune teller, who said: "I will tell your fortune. When your beard reaches your collar, you will enter the realm of the sage; when it reaches your diaphragm, your knowledge will have begun; and when it reaches your abdomen, your knowledge will be complete." Wang was profoundly influenced by these words, and when he returned to school asked his teacher, "What is the most important thing in life?" The teacher said, "Study to become a Chinshih (a graduate of the second degree)." Yang-Ming replied, "Perhaps not. Study to become a sage: that is the first and greatest occupation." And so it was: he studied "to become a sage." Hereto he directed all his energies, untiringly and so absorbingly that on the day of his betrothal, chancing to enter a temple he saw there a Taoist priest sitting with legs crossed, and Yang-Ming greeted him and sat down before him. "As he forgot to return, his wife's father sent men in search of him, but failed to find him. He did not return until the next day" (p. 6). What the party of the second part thought, or what his mother-in-law said, on this occasion, history has failed to chronicle. But there were no celestial suffragettes in those days. And so right lustily he strove "to become a sage"; but when he read the works of K'ao T'ing, "he realized that scholars of the past had said that things have an internal principle, a minute (small) and a coarse (large). Every blade of grass and every tree has its principles. Seeing a bamboo, he sought to investigate it. He thought diligently, but being unable to discover the principle thereof he became ill." Wang was but

eighteen when this happened. When he was twenty-one, he took his examination for Chinshih (graduation of the second degree), but did not pass. In the language of the modern school, he "flunked". A prime minister, Hsi Yai, who had profound respect for him, in jest said, "When you take another examination and become the first of the Hanlin, take the subject, 'A poem to the future first of the Hanlin'." The Teacher forthwith took his pen and wrote a poem. Thereupon one envious of his attainment said, 'If he should really become the first of the Hanlin, he would despise us.' The next year he again took the examination for Chinshih, but was hindered by those envious of him. A number of those who lived with him were ashamed because they had not received the degree, but the teacher laughed, saying: 'You are ashamed because you failed; I am ashamed because my mind is perturbed at my failure.' No trifles are these incidents in the upward march of Yang-Ming. To grow ill at eighteen because of his inability to find the principles, inner and outer, of a bamboo, and to be ashamed of himself at twenty-two because of mental perturbation excited by "flunking" indicates a noteworthy progress along the way of wisdom.

Many other things, however, had Wang to do besides studying how "to become a sage". He was a soldier, an administrator of government, even unto the onerous office of viceroy, a commander-in-chief of armies, a builder of public works. His efforts to introduce reforms into the devious ways of politics and the vital things of army discipline brought him no little opposition and persecution. Wang, however, met it and bore it all as becomes a sage; though it was only after his death that the just measure of honor came to him or rather was heaped upon his tomb and extended to his memory. The good that Wang did lives after him, and the evil, if aught of it there was in so righteous a sage, was buried with his bones. That good is Wang's philosophy of life. But what was that philosophy? One may not answer this question categorically; for of categories Wang had none. No Aristotelean was he. Rather should he be classed with the son of Sophroniscus and with Plato. His thought was fluent, shaping itself to the forms of the spiritual retorts into which it was poured. Were you to put a label on his system you might call it spiritual monism, idealism, innatism; from a theological point of view pelagianism. But all these appellatives would be inadequate and misleading. Wang was, as was said above, a Chinese Socrates. He taught the wisdom of right living. "The highest excellence, he held, consists in nothing else than a mind completely dominated by heaven-given principles;" and he illustrates this by the duty of honoring and providing for parents. This duty is not to

be based on mood or usage but on principles that are as immutable as the firmament.

Now if one ask what are these heaven-given principles, the answer is anything but satisfying. These principles are identified with mind. But "mind, nature and heaven are one all-pervading unity" (p. 347). Phrases like this abound in Wang's discourses and letters, showing that if one might class him at all his place should be with the spiritual or idealistic monists, a position which, while happily accordant with the philosophy of Paul Carus, the publisher of the present volume, is utterly discordant with the philosophy held by the readers of this REVIEW. Mr. Carus, if we remember aright, somewhere calls agnosticism a "lazy philosophy". It is the easiest thing in the world to say "I don't know and I can't know"—"Ignoramus et ignorabimus". To try to know and to find out demands effort, the price of becoming a sage. One might just as well call the monistic world-view "a lazy philosophy". It is obviously easy to blend all things in some vast nebulous unity whether you call it thoughtful consciousness or homogeneous material substance. It's always harder to sort out and discriminate things than it is to throw them into the sea. The chief difference between the agnostic laziness and the monistic is that the one calls its ultimate "Unknowable", while the other calls it fundamental "mind" or "matter". The energy required to add the latter appellations is not very great. However, Wang, like most of his craft, is better than his creed. No monistic philosophy can be logical, because it is untrue, and you cannot get logic out of error—save *per accidens*; that is, not out of error, but out of extraneous verity which happens to go along with the falsity. From the standpoint alike of epistemology and of metaphysics Wang was first and last an intuitionist; that is, intuition was for him both the method and also the object-matter of his system. Intuitively he proceeded in his researches and the intuitive content of his reflection gave him all the truth he possessed and imparted. Nothing recurs so frequently in his sayings as "the intuitive faculty". The intuitive faculty is all-embracing: it brings forth thoughts constantly; it makes all things clear; it is tranquil; it discriminates between good and evil; it never sleeps; and so on. These and many other prerogatives does Wang attribute to this wonderful faculty. It would be idle to seek in his writings for anything more precise as to the essence of this faculty. From all that he says one may infer that this favored power is the mind's natural attitude toward fundamental truth, theoretical and practical. On the one side it is the "intelligentia" or better the "intellectus primorum principiorum" of the scholastics; a natural habit of the

mind; on the other side it is the spontaneous openness of the soul to primary moral truths; the *synderesis* of scholastic ethics. It is, therefore, being natural, essential to man; it is infallible within its own sphere. Wang falls into the mistake, though he has here the companionship of Plato, of making the intuitive faculty the source of truth; truth is in it; truth is native to it; and is drawn forth from it by its own self-reflection. Knowledge he says is native to the mind. "The mind naturally is able to know. When it perceives the parents it naturally knows what filial piety is; when it perceives the elder brother it naturally knows what respectfulness is; when it sees a child fall into a well it naturally knows what commiseration is. This is intuitive knowledge of good, and is not attained through external investigation. If the thing manifested emanates from the intuitive faculty, it is the more free from the obscuration of selfish purpose. This is what is meant by saying that the mind is filled with commiseration, and that love cannot be exhausted. However, the ordinary man is subject to the obscuration of private aims, so that it is necessary to develop the intuitive faculty to the utmost through investigation of things in order to overcome selfishness and reinstate the rule of natural law. Then the intuitive faculty of the mind will not be subject to obscuration, but having been satiated will function normally. Thus we have a condition in which there is an extension of knowledge. Knowledge having been extended to the utmost, the purpose is sincere."

Another excess into which the Chinese philosopher fell, as did his Greek antitype, is the seemingly strange identification of knowledge with practice. There is a passage in his instructions for practical life which, while developing this idea, illustrates so clearly Wang's didactics that it may be worth while transferring it to this place.

That day I again comprehended the unitary character of knowledge and practice. Because I did not understand the admonition of the Teacher regarding the unitary character of knowledge and practice, Tsung-hsien, Weishien and I discussed it back and forth without coming to any conclusion. Therefore, I made inquiry of the Teacher regarding it. He said: "Make a suggestion and see". I said: "All men know that filial piety is due parents, and that the elder brother should be treated with respect; and yet they are unable to carry this out in practice. This implies that knowledge and practice really are two separate things." The Teacher replied: "This separation is due to selfishness and does not represent the original character of knowledge. No one who really has knowledge fails to practise it. Knowledge without practice should be interpreted as lack of knowledge. Sages and virtuous men teach men to know how to act, because they wish them to return to nature. They do not tell them merely to reflect and let this suffice. The Great Learning exhibits true knowledge, and practice, that men may understand this. For instance, take the case of loving what is beautiful and despising a bad odor. Seeing beauty is a result of knowledge; loving the beautiful is a result of



practice. Nevertheless, it is true that when one sees beauty one already loves it. It is not a case of determining to love it after one sees it. Smelling a bad odor involves knowledge; hating the odor involves action. Nevertheless, when one perceives the bad odor one already hates it. One does not determine to hate it after one has smelt it. A man with his nostrils stuffed may see the malodorous object before him but does not smell it. Under such circumstances it is a case of not perceiving it, rather than of disliking it. No one should be described as understanding filial piety and respectfulness, unless he has actually practised filial piety toward his parents and respect toward his elder brother. Knowing how to converse about filial piety and respectfulness is not sufficient to warrant anybody's being described as understanding them. Or it may be compared to one's understanding of pain. A person must certainly have experienced pain before he can know what it is. Likewise to understand cold one must first have endured cold; and to understand hunger one must have been hungry. Now, then, can knowledge and practice be separated? This is their original nature before selfish aims have separated them. The sage instructs the individual that he must practise before he may be said to have understanding. If he fails to practise, he does not understand. How thoroughly important a task this is! Why do you so insistently say that knowledge and practice are two separate things, while the sage considers them as one? If one does not understand the purport of well-established truths but merely repeats one or two, what advantage accrues?

Aside from this and perhaps some kindred mistakes, arising from his lack of critical distinctiveness, Wang's discourse and letters abound in profound ethical teaching. Perhaps outside of Christianity there will be found few, if any, of the ethnic sages who taught a purer or a loftier morality. His writings are well worth reading and brooding over. They give one a better insight into the Chinese mind and furnish a fresh testimony to the *mens naturaliter Christiana*, and another confirmation of the fact that God left Himself not without a witness amongst the Gentile nations.

Concerning Wang's religious beliefs we find no definite expression. The following passage, however, seems to attest his teaching on the Supreme Being.

The motions of heaven and earth are by nature ceaseless. Moreover, there is a Lord of all, and for that reason they are neither early nor late, fast nor slow. Though there be a thousand changes and ten thousand transmutations, all are determined by the Lord of all. Man partakes of this motion and lives, if the Lord determines the time. Just as heaven in its ceaseless motion, he, too, will not rest. Though his pledges change ten thousand times, he is continually dignified and at ease. This is the condition described by the saying, "The heavenly prince is exalted (majestic); all the members carry out his will". If there is no Lord, the passion nature will be hurriedly released, and then how can there be anything but distraction?

For the rest, Dr. Henke deserves the congratulations of all lovers of wisdom for his excellent translation. Having had the co-operation of expert Chinese scholars, the fidelity of the version may be presumed, a quality, however, which has not been secured at the cost of elegance. Whatever may be the character of the Chinese idiom, none of it remains to usurp the place of the English.

**HISTORY OF THE DIOCESE OF FERNS.** By W. H. Grattan Flood, Mus. D., National University of Ireland; Member of the Committee of the Oatholic Record Society of Ireland. Waterford: Downey & Co. 1916. Pp. 270.

Dr. Grattan Flood, well known by his studies in Irish hymnology, has rendered an eminent service to the Diocese of Ferns by the publication of its history. He has thus rescued from oblivion much valuable historical matter for which future historians will feel very grateful. His example ought to be imitated, especially as he has created a good model on which similar histories might be patterned. His chief preoccupation was to chronicle facts and to furnish reliable dates, not to comment or philosophize on the course of events. The laudatory tone, which frequently spoils the narratives of local history, has been avoided. From the undoubtedly vast material the author has judiciously selected what was important and characteristic and managed to compress it within a reasonable compass.

The Diocese of Ferns is venerable by reason of its antiquity and holy founder. It dates back to the year 598 and it can boast of St. Aedan as its first bishop. Its history is very eventful; it has braved the storms of external persecution and of internal dissension. Many of the occupants of the ancient see have blazoned their name in Irish ecclesiastical history. The volume is well calculated to stimulate our interest in local history and to induce others to do for their dioceses what the author has so splendidly done for the Diocese of Ferns. That the present incumbent of the see appreciates the work and fully realizes its merits, appears from the fact that he encouraged the author in every way and generously undertook the financial responsibility of publication.

**STUDIES IN TUDOR HISTORY.** By W. P. Kennedy, M.A., F.R. Hist. S. Constable & Co., Ltd., London. 1916. Pp. 350.

The time of the Tudor reign was a very agitated and turbulent period. It is marked by political intrigues, international complications, religious upheavals, and disputes of succession. Around the chief actors in that powerful drama cluster a number of mooted questions, and the final verdict concerning the character of the leading personages has not yet been given. The author's attempt to bring some of these vexing problems nearer to solution by a careful character analysis of the Tudor rulers deserves attention and will be heartily welcomed by all interested in the important issues of that epoch. Some new aspects of Henry VIII's famous divorce case are brought to light. It appears that Henry's wish for a separation

was not exclusively inspired by sensuality, but that it was in part prompted by a desire for an heir to the throne. The diplomatic schemings to which Wolsey and Henry resorted reveal abysmal depths of unscrupulous cunning and selfishness. As one reads on, it becomes clear that Continental politics influenced the attitude of the Pope in the matter at issue, though he swerved not from the right and upheld the cause of justice. The drastic and vital changes brought about by the Edwardine reformation are set forth very clearly; we see how the last shreds of the old faith are cast to the winds. The ignorance of the Edwardine clergy might be amusing, if it were not so extremely sad. Queen Mary's picture has been unduly blackened by her adversaries and glorified beyond truth by her admirers. We think that the author does justice to her sincerity and correctly points out the natural limitations and defects of her character, though perhaps he underestimates the external difficulties by which she was confronted. On parochial life under Elizabeth the author has made special and independent studies, in which he has unearthed much illustrative detail. There is little that is ennobling and elevating in this period; it was a time of great passions and serious blunders. But two bright figures emerge from the gloom of that age—Edmund Campion and Cardinal William Allen. The chapters devoted to their lives are like fresh springs in a desert. The author's studies rank high and cannot be disregarded in an impartial estimate of Tudor history.

**THE FLIGHT OF THE EARLS.** By Tadhg O'Cianain. Edited from the author's manuscript, with translations and notes, by the Rev. Paul Walsh, M. A. Record Society, St. Patrick's College, Maynooth. M. H. Gill & Son, Ltd., Dublin. 1916. Pp. 288.

This is a fine piece of editorial work, which does credit both to Father Walsh who fathers, and to the Record Society that sponsors it. The preface succinctly states that historical circumstances of the flight and emphasizes its influence on the subsequent development of Ulster; the notes, copious yet not marring the symmetrical appearance of the page, identify persons and places and elucidate the course of events. The manuscript is of sufficient historical importance to warrant the labor and expense of its publication, not to mention at all the sentimental value attaching thereto. National sentiment and national literature are intimately united; the revival of the one gives a new and strong impetus to the other. All who hold that national integrity and continuity should be preserved, also favor every endeavor to restore forgotten languages and neglected literatures. The history of the flight breathes the true Celtic spirit,

the love of adventure, trust in God and dauntless courage. It is rich in curious incidents told with charming *naïveté*. The translation succeeds well in reproducing the quaintness of the original. There may be good reasons for the use of Latin, instead of Gaelic, characters in the text.

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## Literary Chat.

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Now that the exiles from sunny Italy have become almost as ubiquitous as the children of the Gael, priests, especially in this country, are alive to the necessity of doing more and more to save these errant immigrants. Many of the American clergy have acquired a knowledge of Italian mainly for this purpose, while the language is being taught in our principal seminaries to the young levites. Oftentimes priests find the necessity of administering the sacraments to Italians and are nevertheless entirely unacquainted with their language. To provide for such emergencies Father Joseph McSorley, C.S.P., has compiled a manual entitled *Italian Confessions: How to Hear Them*. It neither presupposes nor provides any knowledge of the Italian Grammar. The pertinent questions and answers are given in both languages, the equivalent pronunciation of the Italian being indicated by English spelling. The contents extend beyond confession, embracing baptism, sick calls, accidents, marriage, funerals. There is a model sermon for a funeral—but none for a marriage. Besides an Italian, there is a Neapolitan vocabulary. The book will therefore be found a “first aid” in various emergencies and “an easy method for a busy priest”. (New York: The Paulist Press.)

It is not to be supposed that any reader of these pages will be so enslaved to the use of the fragrant weed as to find it a necessity to fight against “the tobacco habit”. And even should such an unseemly case exist, a priest would have at his command the means whereby to rid himself of the shackles. Priests do not need any instruction in regard to either the formation or the destruction of habits. Their studies as well as their experience in the confessional keeps them posted and quite up-to-date on all such matters. Nevertheless the occasion may arise when they may require a book treating of the subject, a book which they can safely put into the hands of a victim of habitual excess who needs to get back to freedom. A little manual entitled *The Tobacco Habit Easily Conquered* has been written by Mr. Max MacLevy, and published by the Albro Society, New York. The author claims for it that it is “a life-lengthening, health-giving, joy and contentment-bringing book for any one who is in the shackles of the self-poisoning tobacco habit”; and that the emancipation can be accomplished “quickly, agreeably and without drugs”. The present writer is inclined to endorse these claims not only as regards the tobacco habit—supposing the habit noxious and enslaving—but likewise any other injurious tendency. The method proposed is both physical and psychological; it is sound and sensible, and the data upon which the plea for the employment of it is based seem to be solid and convincing.

Those who intend making the delightful tour of the Great Lakes, and purpose stopping over at Mackinac, would do well to inform themselves concerning the many points of interest on the historic island—whose very air would seem to be perfumed with the odor of the sanctity of the early missionaries—by reading in advance or en route the pamphlet *Names of Places of Interest on Mackinac Island*, recently issued as Bulletin No. 5 by the Michigan Historical Commission. The noteworthy points are succinctly described in alpha-

betical order by the Right Rev. Monsignor Frank A. O'Brien, LL.D. There is a good map of the island, which could have been made still more serviceable by a general description of the island as a whole, its geographical position, chief characteristics, and so on. These matters can be elsewhere obtained, but given here they would have completed the booklet. (Crawford Co., Lansing, Michigan.)

The Canadian Messenger has issued a series of five brochures by Fr. Devine, S.J., containing short sketches of the lives of the Canadian martyrs, Brebeuf, Lalemant, Daniel, Garnier, Chabanel. They are interesting and edifying narratives and should serve to make these heroes of the cross more widely known. The small price at which the pamphlets are sold lends itself to this object. (The Canadian Messenger, Montreal.)

*The Hour of God in the Foreign Missions* by Hilarion Gill, S.J., is the title of a small pamphlet containing papers reprinted from *The Queen's Work*. Besides contributing to missionary propaganda it furnishes a highly interesting survey of the religious conditions and customs prevailing in the various fields afar. (St. Louis, Mo.)

Students, but more particularly professors of philosophy, who need to know the main currents along which the human mind has drifted or is apt to drift in its quest of knowledge, may get some serviceable information or suggestion from Dr. J. H. Bridges's *Illustrations of Positivism*. The volume contains a selection of essays contributed by the author to the *Positivist Review*, and arranged by the editor, the late Professor Beesley, under the captions Biology, Psychology, Sociology, Ethics, Philosophy, Religion, Politics, Miscellaneous. What the French Professor Lafitte is for the Comtean Positivism, that Dr. Bridges may be said to be for the same system in English. It may well be therefore that the editorial claim is justified, namely, "the book constitutes the most complete Introduction to Positivism and the works of Comte in English". From this descriptive point of view the work may in so far be recommended. From the standpoint of truth and of logic not so.

It would take a volume of equal bulk to point out the mistakes, discriminate the half-truths, and show up the unjustified inferences with which the book abounds. The arrogance, patronizing air, the know-it-all sort of spirit which pervade the pages, make the reading a repelling kind of undertaking; but if one can make up one's mind to disregard his feelings and read right on, he will be repaid, not indeed by any deeper insight into truth or by any wider vision thereof, but by a knowledge of the latest and perhaps most authentic claims of Positivism. (Chicago: The Open Court.)

Any book from the pen of Mr. Condé Pallen is sure to have a permanent value. And the reason is that Mr. Pallen possesses the *intelligentia fidei* which means that he not only grasps the content of faith but its groundwork as well. In other words he has the faith and likewise the philosophy of faith. It is gratifying therefore to see that the letters on the *Education of Boys* which he contributed to *The Dolphin* during the year 1902 have been given a more permanent form in a handy little volume published recently by the America Press. The letters should thus reach a new and consequently wider circle of readers. Probably the greatest defect in the education of boys is the fact that their fathers are not alive to their paternal responsibility; that they are insufficiently aware of their obligations, and of the way of fulfilling them. Getting Mr. Pallen's letters into the hands of fathers may, it is to be hoped, convert the hearts of the children to the fathers and so in turn the hearts of the fathers to the children—particularly to the boys.

Mr. John Oxenham's recent novel, *My Lady of the Moor*, is in more senses than one an extraordinary story—outside and beyond the ordinary order, the

run and rank of fiction. The plan and method are not indeed unique, but they place the work in a distinct category. The leading character Beatrice is a womanly figure worthy to follow in celestial circles her namesake of the Paradiso. And worthy, too, if this may be said of creatures, to guard the Presence in the little white shrine on the moor.

Not that My Lady is a figure transported from heaven to earth, in order to adorn a tale. A woman she is of flesh and blood, who has won her victory over self by the sword of love and the shield of faith. With her unselfed devotion she saves from that ruin and degradation, which by all human justice they deserve, the two principal male characters of the novel.

It is in every way a beautiful story glorified by Christlike ideals and aglow with all the colors caught from the skies, the mountains and the purple heather of moorland. (New York: Longmans, Green & Co.)

The latest addition to the "Standard-bearers of the Faith" is the *Life of St. Paul* by F. A. Forbes. The beautiful little volume, fair and comely in every respect, encases a delightful story of the life of the great Apostle, a story which children not too young can understand and appreciate, and which children not too old will be pleased to read and will be the better for having had the pleasure of perusing. Like its predecessors in the series to which it belongs it is a book that you may feel at ease in handing to your friend, whether non-Catholic or Catholic. Of this sort of literature we cannot have too much. (St. Louis: B. Herder.)

So much has been penned in praise of Our Blessed Lady that nothing substantially new can be added. But there are many ways in which the old story may be retold so that it will suit varied tastes and appeal to the different types of devout minds. Grouping and coloring and appropriate emphasis may give familiar things a novel appearance and bring out unnoticed relations and hidden charms. Thus under the deft hands of the Rev. Robert Eaton the old theme of the glories of the Mother of God assumes a new beauty and an unwonted impressiveness. (*The Mirror of Justice*. Chapters to Our Blessed Lady. Benziger Bros., New York.) The booklet exhales a freshness and a delicate fragrance as of the humble flowers of the field. Rich in literary grace, it gives evidence of sound exegesis and of easy familiarity with patristic lore. Though not what we are wont to call unctuous, it possesses a fascinating earnestness and a gripping insistence.

A variation of the same fruitful motives comes to us from the pen of the Abbé J. M. Texier. (*À Jésus par Marie*. Pierre Téqui, Paris.) These meditations, or elevations as the French like to call them, are drawn and adapted from the writings of the Blessed Louis de Montfort, the bicentenary of whose holy death we celebrate this year. The adaptation is a very happy one and will give these resuscitated pages a new lease of usefulness. As spiritual reading they will render excellent service.

The Crucified is the supreme inspiration of Christian virtue and heroism. At this source the saints have taken deep draughts which sustained them in their unwearying struggles and sublime efforts. At the foot of the cross we learn the secret of holiness. To this school Father A. Cardès, S.J., introduces us and bids us study the great lessons of salvation. (*Jésus en croix, ou La Science du Crucifix*. Pierre Téqui, Paris.) The teachers he has chosen for us are past masters of this lofty science, who have kindled in many souls an ardent and consuming love for Jesus crucified—the well-known ascetic writers Pierre Marie and Jean-Nicolas Grou. The outpourings of these saintly souls he has pruned in parts and modified in others, and in general given them a more modern form. In small compass we have here the



fundamental principles of the ascetic life. No one can peruse these pages without feeling a glow of devotion warm his heart and thaw his soul.

If by the ordinary distractions of the world the consciousness of his exalted calling may be dimmed in the soul of the priest, this danger is obviously even greater when he is surrounded by the din and clangor of the battle, which are in such marked contrast to the peaceful occupations of the holy ministry. Under such unfavorable circumstances recollection becomes extremely difficult. For this special contingency Dom Hébrard, O.S.B., has published a neat little volume of meditations, brief and pithy, which may be read in the scanty leisure moments left by the exacting nature of war duties. (*Le Prêtre. Aumônier, Brancardier, Infirmier.* Gabriel Beauchesne, Paris.)

The same author has compiled a vade-mecum for the officers of the army, in which he inculcates the virtues of kindness and humaneness and endeavors to raise the profession of arms to a higher level. (*Le Chef Catholique et Français.* Gabriel Beauchesne, Paris.)

The poetic glamor that surrounds the war is thoroughly dispelled when we read the graphic, unadorned descriptions that come from the men that do the actual fighting. *Avec les Diables Bleus* gives us an idea of what really happens. These pages are crowded with horror; they visualize the battlefields around the hotly-contested forts of Verdun, with their ghastly sights of destruction and slaughter. Under the stress of necessity superhuman efforts are demanded of the men that face death hourly almost as a matter of course. On reading such unvarnished tales of the war one is almost inclined to become a pacifist. (Gabriel Beauchesne, Paris.) The "Diables Bleus" are the gallant Chasseurs à Pied, the pick of the French Infantry.

From the fertile pen of Mgr. J. Tissier, Bishop of Chalons, issues a second volume of war sermons and pastorals. (*Pour la Victoire. Nouvelles Consignes de la guerre.* Pierre Téqui, Paris.) They are of the same high quality as those previously mentioned in the REVIEW. Slight exaggerations will be readily pardoned when national passions run high and becloud the intellectual vision.

Something in a lighter vein will be relished after this lurid literature dealing in various ways with the terrors of the European conflict. There is *Only Anne*, a novel by Isabel C. Clarke. It is a sweet and wholesome story of a woman's renunciation and the happiness she finds through her noble sacrifice. The scenes shift rapidly through many lands, and the story runs impetuously to its happy culmination. (Benziger Bros.)

*Marie of the House D'Anters*, by Michael Earls, S.J., might be called a novel of manners. It presents realistic glimpses of French and American society. Of course, there is the usual love affair, cleverly managed, and a judicious sprinkling of landscape painting. The moralizing, however, seems somewhat overdone. (Benziger Bros.)

*Master, where dwellest Thou?* by Marie St. S. Ellerker, with a preface by the Bishop of Northampton (Burns and Oates—Benziger Bros.) is a neat volume which explains and illustrates the things that go to make up the celebration of Mass. The book is addressed to children; not in the conventional fashion of catechetical instruction; but in a quaint story form, with references to the Old Testament figures and to historical origins. It is an attractive book, to be read by, or for, young people and those who have young hearts whatever their years. The outcome is sure to be understanding of the Mass and reverence for its solemn ceremonial.

*The Wayside* is a handsome volume of 170 pages containing reflections on places and persons, books and aspects, faith and virtue. Father McNabb is a theologian, an ascete, and a purveyor of literary rarities. As most of the reflections are subjective, it is not always easy for the average reader to follow the author. However, books are not necessarily published for the purpose of being read by people who seek information or edification only.

The Franciscan Fathers at Callicoon, N. Y., have issued their annual *St. Anthony's Almanac for 1917*. It is an unusually rich number, containing novel and interesting literary tid-bits, stories of an entertaining kind, poems, instructions, and several essays of literary value. The writers are for the most part well-seasoned authors, like Fr. Paschal Robinson, D.D., Dr. James J. Walsh, Marian Nesbitt, and others known in Catholic literary circles. Mr. Walther's press work does credit to the good things gathered by Fr. Stanislaus, O.F.M.

*My Message*, official organ of the Diocese of St. Cloud, is a booklet of seventy-two pages issued periodically under the editorship of Fathers John F. Noll and Charles Grunenwald. The inspiring author is Bishop Joseph Busch, the Ordinary, who, keeping his eyes on the special needs of his flock, is able to gather into this crib such healthy and palatable provender as will help to feed his flock and cure their souls' ills. Sound advice, uplifting suggestions, religious experiences, a question box, official notices, as well as some hints on practical farm-service, all answering the local needs, make up the contents. The Bishop not only writes for his people but makes himself responsible for all that appears in *My Message*.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

SHORT SERMONS ON GOSPEL TEXTS. By the Rev. M. Bossaert. Joseph F. Wagner, New York. 1916. Pp. 147. Price, \$1.00 net.

MEDITATIONS FOR EVERY DAY IN THE YEAR. By Bishop Challoner. Benziger Bros., New York. Pp. xi-910.

"MASTER, WHERE DWELLEST THOU?" By Marie St. E. Ellerker. With a Preface by the Bishop of Northampton. Burns & Oates, London; Benziger Bros., New York. Pp. xiv-103.

A RETREAT FOR WOMEN IN BUSINESS. In Fourteen Conferences. By the Rev. J. A. McMullan, C.S.S.R. Joseph F. Wagner, New York. 1916. Pp. 182. Price, \$0.75 net.

INTRODUCTION A L'UNION INTIME AVEC DIEU. Par le R. P. Dumas, de la Société de Marie. (*L'Imitation de Jésus-Christ*.) Quatrième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. xxxii-555. Prix, 3 fr.

L'HOMME-DIEU. Conférences prêchées à la Métropole de Besançon. Par Monseigneur Besson, Evêque de Nîmes, Uzès et Alais. Treizième édition. Pierre Téqui, Paris; Librairie Granger et Librairie Notre-Dame, Montréal; Librairie Garneau, Québec. 1916. Pp. 423. Prix, 3 fr.

ITALIAN CONFESSIONS. How to Hear Them. An Essay Method for Busy Priests. By Joseph McSorley, of the Paulist Fathers. With an Introduction by Cardinal Farley. The Paulist Press, New York. 1916. Pp. 113. Price, \$1.00 net.

THE CHIEF CATHOLIC DEVOTIONS. By Louis Boucard, Vicaire à Saint-Sulpice. Translated by W. H. Mitchell, M.H. P. J. Kenedy & Sons, New York. 1916. Pp. 308. Price, \$0.75 *net*.

THE SODALITY OF OUR LADY. Historical Sketches. Compiled by Augustus Drive, Priest of the Society of Jesus. Translated by Two Members of the Prima Primaria. P. J. Kenedy & Sons, New York. 1916. Pp. 197. Price, \$0.60 *net*.

POUR LES ARMÉNIENS. Discours prononcé par S. G. Mgr. Touchet, Evêque d'Orléans, en l'Eglise de la Madeleine, le Dimanche 13 Fevrier, 1916. (Publications du Comité Catholique de Propagande Française à l'Etranger.) Bloud & Gay, Paris. 1916. Pp. 18.

HARMONICS. A Pure Thought Sequence. Being Wreaths of Song from a Course of Divinity. By the Rev. T. J. O'Mahony, D.D., D.C.L., author of *Wreaths of Song from Courses of Philosophy*. Third edition. M. H. Gill & Son, Ltd., Dublin. 1916. Pp. 55.

#### PHILOSOPHICAL.

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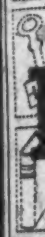
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# The Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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1305 Arch Street

THE DOLPHIN PRESS

Philadelphia, Pa.

Copyright, 1916: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, \$3.50; Foreign, 15 shillings (\$3.65)

London, England: R. &amp; T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.

Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—SEPTEMBER, 1916.—No. 3.

## TOWARDS SOCIAL ART. THE GREGORIAN PLAIN-CHANT.

**D**URING a recent visit to Quarr Abbey, where the Benedictines of Solesmes, expelled from France by the congregation law, carry on their monastic life, I was deeply impressed by the ideal of beauty which is so intimately connected with their religious worship. Though my early education in a Benedictine school had predisposed me to appreciate it, it was only during my quiet and peaceful sojourn at Quarr that I was able to penetrate its profound significance.

It has been said, "Ugly walls are bad advisers". To lift up the soul, to prompt it to deep thoughts and high aspirations, it must be placed in surroundings whose noble harmony will cause its whole being to vibrate in unison. In an atmosphere made in the likeness of the Heavenly Jerusalem, where nothing could shock and whence all discords would be banished, even the germ of evil would wither and die. Beauty, according to an old definition, is only the splendor of truth, which revealing itself openly, shows itself to us as the real good, and wins our adhesion. If we are in tune with the Universe, this accord is the Beautiful, and thus we are within the True, that is to say, in the Good, these three principles being only one which resolves itself ultimately into the being of God. It is this thought which, manifesting itself from the childhood of the nations, has inclined them often to attribute to arts, and to music in particular, an exclusively religious mission. The more men are accustomed to beauty and to eurythmy, the nearer will they approach to perfection, and evil will be to them but a faulty rhythm, causing a sensation

of pain. It might be interesting to speculate how far our modern world, pregnant of a new civilization, by its violent and dissonant contrasts and the inartistic necessities of industry and daily life, may be the cause of the deterioration of our nerves and our morals. Hence we have taken up again to-day the idea of the educational value of art, pointed out by Plato; so true is it that, for twenty centuries, we have only been rethinking the philosophy of the Greeks. And it is rather curious to note, in the pagan spirit of Jacques-Dalcroze or Isadora Duncan, as well as in the Christian soul of the monks of Solesmes, at both ends of the human mind and athwart different dreams, the same tendency toward the eternal ideal.

The Benedictine life flows on amidst surroundings whose calm, pure beauty, make it seem the vision of a Gothic painter, of an Angelico or a Dürer. From my writing table my eyes take in an Arcadian landscape. Broad meadows, carpeted with thick grass, stand out among the darker, harmoniously distributed, masses of the woods, offering noble prospects through the fields: one might be in a vast park. Everything is clothed in the universal green. There is not a spot that is not covered by this luxuriant vegetation, which makes of the Isle of Wight, as of the whole of England, a poem of greenery. Above the undulations of the land, in the bluish backgrounds, rises, faint and misty, the soft, curved outline of the hills, recalling, on a paler sky, the grace of the French landscapes. Birds sing in the tranquil garden and the perfume of the woods ascends through the open window. On the other side of the house, the trees slope down to the sea, which is bounded by white sunlit beaches and the blurred outline of Portsmouth. The monks have not lost the secret of erecting their abodes in the places where God reveals Himself by the marvels of His creation. The Abbey itself, though one may dislike the details, has, on the whole, a character with which our commonplace houses cannot compete. Life is hard there, the rooms bare, the furniture primitive, the dress simple, but nothing is vulgar; and the pomp of the ritual and its ceremonies, which paraphrase throughout the year the moving poem of the liturgy, the sublime greatness of the psalms repeated daily, with the admirable musical adaptation of Plain-

chant, make up the distinctive and artistic atmosphere that the monks breathe.

An existence permeated to such an extent by art would be irreconcilable with the ideal of monastic life, were its attraction merely picturesque, and were it not profoundly austere, pure, and serene. Thus, in Quarr all is beautiful but serious, nothing dissipates. The vaults and the walls are of bare and cold brick, and the eye, of which no gracious or charming fancy distracts the attention, meets only the great, severe lines of the early Ogival structure: one gets beauty and escapes sensuality. With a marvelous intuition, the whole disposition of the life has been made to converge toward its aim, contemplation; and Gothic art, with its flight toward the spiritual, spurning matter, is the expression most in harmony with the spirit of religion.

I have just indicated the qualities of Plain-chant, and the reason why the hearer, accustomed to the more skilful, conventional and sensuous music of the modern, feels at first somewhat confused.

Three chief points distinguish it from contemporary technique and define it. The diatonic style suited it because of its nobleness and firmness; it made it its own, leaving aside the chromatic and enharmonic styles whose looseness was inconsistent with the purity of its conception. You never find accidentals in the key, neither sharps nor flats, dissolvent and troubling elements which the profane art uses so freely in the translation of the emotions of the heart and the disorder of the feelings. The diatonic style is the most natural, being the only one that may be used without changing the tune; it remains the same all through. The Gregorian song appears to us as something perfectly beautiful, perfectly pure; one hears nothing that is not correct and clear, tranquil, calm and vigorous, impersonal and almost superhuman. Lofty, heavenly music, calming the charm and the allurements of the senses, and recalling, as opposed to our more dramatized and voluptuous art, the Olympic ideal, impassible and plastic, of the Hellenic sculpture.

The melody runs its course without shocks; it does not hurry, nor delay, and chiefly it proceeds by almost equal notes,

from which it derives perhaps its most exquisite sweetness. It must be noticed, indeed, that the primary tense does not divide, as in secular music; the note has for every tune a regular value, which, however, does not determine with a mathematical rigor the length of the sound. The supple and free rhythm will adapt itself to the nature of the words. And it is thanks to that uniformity, devoid of all stiffness, that the Roman cantilena owes, to a great extent, its calm, a little stern but never hard, its charm and its suavity. "It must not be inferred from this that all the notes are equal. In fact, if the primary tense does not divide, it may double or treble. Just as in a canvas embroidery, the same color of wool or silk may extend on more than one point, so on the canvas of the primary tenses, a same note may encompass two, three or four points in order to form the most agreeable melodic designs."<sup>1</sup>

The note which, in the recitative, always lasts one syllable will in this way keep on a vowel and continue its sound. Long phrases, slowly modulated, vocalized, will twist round a syllable. "The song is now bright like the light that falls from the white glass, then gloomy like the dark patch of the black capes in the stalls." There are upward soarings in the light, then falls, and the humiliated and wounded soul rises again and implores. It is the highest possible expression of love, adoring, beseeching, and thanking its God. "There are no *traits*, insipid *roulades*; these vocalizes remain expressive, because always they are slow. Each note that composes them, remaining distinct, keeps its own value and its own beauty." Certain anthems, with queerly flowered melodic lines, seem to have been traced by the same hand that carved a cathedral's capital.

Finally, the absence of polyphony achieves the absolute simplicity, the perfect unity, the sober and virile majesty of this art, which is only a melody whose slender thread intertwines with the words without ever much deviating from the normal tone, and under which one always feels, quite near, the recitative, of which this music is the first and most antique transformation. "No doubt, at first the recitation only was known,

<sup>1</sup> *L'art grégorien, son but, ses procédés, ses caractères*, lecture delivered at the Institut Catholique of Paris, in 1897, by Dom Mocquereau.

the *recto tono* psalmody, that is to say, on one single note. To this, little by little, other notes added themselves, either to announce the verse—and this became the intonation—or to end it—and this became the cadence." Thus the melody was born; and so we come, with Plain-chant, at the origins themselves of music.

At Vespers, the monks, facing one another in the stalls on both sides of the choir, sing the psalms, each side alternately and answering the other, verse for verse, on a regular and clear rhythm, which scans the sacred canticles and gives them a movement animated and grave at the same time, setting off the force and the male sublimity of their inspiration. I remember a Kyrie of archaic style and probably of Greek origin, and a Pater of strange and exceptional beauty. "There is no melody in it, not even a melopoeia; just an intonation, equally restricted, if not more, than that of the Preface; a cadence as periodical but more melancholic," a supplication so near to abandonment, which remains nevertheless dignified and steady, with a manly, energetic accent, a song as sublime as it has been given to man to form in his mortal life.

The organ itself, sustaining discreetly the singers in unison, is but a concession to the failings of the voice, sole reigning here. All sing in unison, and it is from these indefinitely numerous voices, which redouble and multiply it, that the strength of the Plain-chant chiefly comes. Mr. Camille Bellaigue, in a very fine article on the Gregorian chant at Solesmes,<sup>2</sup> from which I have already quoted, says: "I would not have thought it possible for so many voices to be one voice. Never did one of them outrun the others; never did one loiter after the others. Thus unic in duration, it was by its quality chiefly that this voice was unique: composed of all tones, no particular tone could be selected in it." I have heard, at the neighboring convent of St. Cecily, the psalmody of the nuns. Some voices are wonderfully pure and beautiful, but the effect is preferable by the men whose graver and less fragile voice-tone suits better with the severe and primitive grandeur of the Plain-chant. Perhaps the ideal would be to get both sexes singing together, as when a mixed congregation sings

<sup>2</sup> *Les Epoques de la Musique*. Vol. I, Paris, Delagrave.

in church, uniting thus sweetness and force, and summing-up the moral character of that music.

I have dwelt so far on its intrinsic beauty only; it is increased by its perfect adaptation to religion and the religious life, which it is designed to serve. If one considers that the monks perform the Office five times a day, and that therefore their whole life is permeated by it, one is able to realize the powerful magnetism that the virtue of this art exercises on them. Gothic is a supreme sedative. Imagine them absorbing every day the same quantity of modern music, shaken for many hours by the storming enthusiasms of Beethoven or the dissolving sadness of Chopin: conventual life would be impossible for them. On the contrary, bathed in the quiet and euphonic outpouring of the Gregorian monody, the mind, of which nothing disturbs the calm nor distracts the attention, enjoys that peace which the Benedictine Order has chosen as its motto, and can devote itself entirely to contemplation. Enforced by the collective contagion of unison which, uniting men in the same prayer, in the same words, so that they are finally but one voice and one heart, multiplies the individual forces, the ideal of robust healthiness and moral equilibrium for which this melody stands, will impress itself on the bodies as well as on the souls, harmoniously develop the whole man, lift up their hearts and cultivate in them the sense of beauty and of good. From that same principle which is commonly expressed by the French proverb: "La musique adoucit les mœurs", and is put into practice by the snake-charmers, depend the modern systems of education by dance or by rhythmic gymnastics. "Just as the profane songs," says St. Augustine, "provoke naturally the rhythmic movements of the body which are called dance, so the singing of hymns sets in motion the spiritual faculties of our soul and brings into being the harmonic play of virtues whose fruit is the amendment of morality and the final chord sanctity."<sup>3</sup> Thus we pass from the natural sphere into the spiritual, where sacred music is also a powerful means of perfection.

<sup>3</sup> Quoted by Dom Laurent Janssens in an address delivered at Namur, "Le Chant Sacré d'après St. Thomas", *Revue Bénédictine*, 1893, Vol. X, p. 213.



Exalted, refined, transformed already by art, the monks will feel inclined toward higher and more holy thoughts, their prayer will be easier and more fervent; the beauty of the chant will render the prayer more agreeable and penetrating, for song expresses the feelings with more force than simple speech. Then the quality of the music, appeasing the soul and leading it toward contemplation, soothing it and preparing it for the love of God, enables one to pray better. And finally, since everything is connected, to create beauty and love it, as the Benedictines well know, are only different ways of praying. "Let our praise be fine so that it may please the Almighty." Plain-song, by increasing the religious sense, introduces to God. And therefore we find that the Scripture as well as the Fathers frequently counsel the practice of holy hymnody, on the wings of which we are borne aloft into the presence of the Eternal. "There are certain Introits," says the learned Father whose conversations have made me think on that subject further than I ever had thought, "that of Easter, for instance, which not even the least musical monk could sing five times without being completely turned inside out, even from the spiritual point of view." So it is that the Benedictines have no other apostolate than that of the liturgy; they do not argue with people, they simply ask them to attend the office. And they are right when they think that the surest way of entering the soul and leading it to God, is to appeal not to the reason, which, while it can discuss faith, cannot create it, but rather to the heart from which emanate both the artistic and the religious emotions.

Gregorian song has only one object: public prayer. It has been said, Plain-chant is preëminently the music of religion; but not all religious music is Plain-chant; there are sacred masterpieces whose place is not in church. In the church, on the contrary, is the place of the Gregorian chant, and alone perhaps is it there thoroughly in the right place. It is because alone it is entirely adapted to the religious spirit; it is, so to speak, the voice of the cathedral, which is a symphony fashioned out of stones. The more recent music, even Palestrina's polyphony, is in the same relation to Plain-chant as the Basilica of St. Peter's is to the Ste. Chapelle, as a Ma-

donna of Raphael or a statue of Bernino are, in spite of the elegance and skill of their technique, to the works of Fra Filippo and Memling, more naive, more stiff, less pleasing to the senses because of the poverty and clumsiness of their means, but how much more profound, immaterial and ethereal in character, more glowing with spiritual life, passionate and burning with love, but of a love free from any taint of voluptuousness. The intellect of the Renaissance has its greatness, but, because it savors too strongly of profane graces and pagan sensuality, it has not the mystic sense. Gothic art alone, its painting and its music, the expression of the Catholic Middle Ages, are in perfect harmony with the mystic spirit of religion.

The Gregorian song, reëstablished by Dom Pothier and Dom Mocquereau, is the best musical form of prayer, like the liturgy, restored by Dom Gueranger, is its most excellent verbal form. The restoration of the melodies followed that of the texts; and the Benedictine order became thus the initiator of the movement which in these latter years has brought back the cult to the sound Roman traditions, and which was formulated in the reforms of the last Pontificate.

Because it is vocal before all things, because it is only chant, the Gregorian art is convenient for public prayer. It seems, in fact, as Mr. Bellaigue has noted, that the song of the human voice constitutes the music which is most free from fiction and artifice, the music in which the least matter mixes with speech to weigh it down, to restrain or to alter it.

Because it is verbal it suits the sacred words. The melody merely follows and embraces, so to speak, the literary phrase; it shapes really the discourse and sets it off; and at the same time no music is more respectful to the text, more supple and more sensible of its value. "Sometimes it presses, without ever disfiguring, sometimes, without stifling anything, it envelops; sometimes it slides and, as if in play, it passes on. One would not think that the words were *set to music*, but that the music had sprung out of the words themselves, in which it was potentially contained." The Latin accentuation is particularly convenient for this technique, based as it is wholly on the accent. And even the Latin pronunciation introduced by Dom Gueranger in the Benedictine office adds to its grace and harmony. Like the melody, the rhythm, far from hin-

dering or restraining it, moulds the text and corresponds to its diverse movements; free and easy rhythm, which gets as near as possible to nature, like that of prose, as opposed to the regular, artificial and conventional measures of poetry, to which the *isochrone* system of the modern musicians, with its fixed rhythms, might well be compared. Very regardful of the text, the melody can, if necessary, disengage itself from it, continue a syllable by vocalizes, in which the Gregorian *melisme* takes delicious opportunities. And we find, in this skilful combination of two elements, by which far from one being sacrificed to the other, the effect of both is on the contrary increased, a solution to the always agitated problem of the alliance of music and words.

No art could be more suitable for the expression of the feelings of the soul toward its Creator than music, which speaks to the heart rather than to the intelligence. But such music had to be simple, sober, strong and sweet at the same time, purged of terrestrial passions and keeping in the heart the calm, the serenity of divine contemplation. We have seen how the Gregorian technique fulfils these conditions, and none could fulfil them better. Its antiquity enhances its religious character. Contemporary with what it sings, this mode of expression was originated at the same time as the order of ideas and of feelings that it expresses; it may be born in the same countries as Christianity. Something of the East is to be found in the melodies gathered by St. Gregory among the Greek Canticles and those of Judæa, works of unknown masters, collections of popular creations, it may be, whose birth has so far remained mysterious. "An Hebraic origin, or at least an Hebraic influence is not improbable here. The ecclesiastical chants and those of the East are often similar in the intonation or the cadence, in the fancy and the caprice of the melisms and the vocalizes, principally in these modes, which seem so strange to us and regulate alike the psalmody of a monk and the cantilena that the Arab breathes on his reed flute."<sup>4</sup>

The monks to whom Plain-chant is so marvelously suited are thus also those who can interpret it best. Their simple,

<sup>4</sup> C. Bellaigue.

esthetic, chaste, and pious life, devoted to the contemplation of the eternal things, refines them, gives them an exceptional delicacy of feeling and renders them more apt to seize the gradations of these melodies, their signification, and as it were their preternatural soul; and the melodies, in return, continue to elate them. It is an incessant and progressive aspiration toward perfection. And indeed how they sing! It is their whole life that sings, and their song is their whole life being, their whole prayer. Never was art more living, because never was it more sincere, natural and true, more deeply human. "Mens nostra concordet voci nostrae"—let us put our hearts in unison with our voices, say the Benedictines. This music expresses without artificial means which stifle natural spontaneousness, what is at the bottom of their hearts; and that is why they understand it so well, why they really live it and why, when they sing, it is with their whole soul. Anticipating the future life, the sacred praises which constitute the object of their existence and their true work—*opus Dei*, the divine work—are for them the beginning of the never-ending canticle.

The chosen choir of the monks is the image of a universal choir. "Certain Kyrie, certain Sanctus," says again Mr. Bellaigue, "admirable at Solesmes, would be sublime under the vaults of Paris or Chartres, intonated by thousands of voices." There lies the essence of Plain-song, in its profound and fecund significance as a social art. The melody is sometimes individual and egoistic; it was so in Italy, in the years of reaction against Palestrina's polyphony, when the virtuosities of the *bel-canto* were all-powerful; but if well understood, it is, undoubtedly, more than polyphony, capable of expressing unity, and of creating it.

The Gregorian monody is intended to be executed in unison by all the assistants, a thing which the popular simplicity of its technique renders easy. The cantors, or a schola of chosen voices, may give the tone, sing the more difficult parts and support the general choir; but this latter always forms the basis and the essential element. Thus the people, by joining in the singing, will really participate in the office. During these few days spent at Quarr, never did the prayers seem

tedious to me; this, because I was not a stranger merely witnessing a performance which he does not understand, and in which therefore he can take no interest. I was bearing an effective part in the ceremonies, acting by prayer and song, and so their pure beauty became living and intelligible to me. For art—and religion—only remain true, living and pregnant, so far as they remain in communion with men; and love, which is the first point in ethics, is also the first in esthetics. This is better known to-day, now that it has been seen how misleading was an egoistic art, cutting itself off from common life in a scornful exclusiveness, incapable of sympathy and comprehension.

That was a corollary to the individualism and the anarchic situation of the last century, being a consequence of the French Revolution and throwing its furthest roots as far as the Renaissance. Now a movement of reaction has appeared; the time of absolute liberty seems closed; and the new century prefers discipline and collective organization of the whole of society. It has taken as its motto that of Belgium: "In Union is Strength". One of the results of the present War, and of its deepest significations may well be to show to the world the power of an organized body, with also its faults and its dangers, when this coördination goes as far as deformation by excessively specializing individuals, so that they merely become parts of a machine instead of human beings working together. In all domains there is a tendency toward authority, order, unity. Young people are royalists, nationalists, Catholics; the Trade Unions restore in a democratic state the mediæval corporations; new theories, as Jules Romain's *Unanimism*, preach association which, uniting the whole groups in the same emotions, multiplies the value of the individual feeling by all the power of collectivity.

And attempts are made toward social art. It is for instance the Theatre of the People, to which Romain Rolland and Maurice Pottecher in France, have attached their names. To renew dramatic art by making it draw from the fecund sources of popular sap; to put it to the level of the crowd—and that will render it more natural and true; to unite the crowd to the performance, making it participate in the song or the action as in the feasts of May in the country or the grand

political shows of which the French Revolution has given us the image and in which a whole people is acting; to create a new art, expression of a new social order; and it is just because it will express it that it will be living, that the crowd will understand it and be educated by it.

Such may be the ideal of Plain-chant. Attracted by an art which, equally averted from fastidious conventions and insipid devotion, remains natural and true, gained over to it by the contagion of example and the collective force that emanates from it, men will insensibly feel this wholesome and mysterious pressure of which we have already seen the results on the monks. And naturally, from the church, art will radiate on the outside, and following the noble and fruitful ideas which Ruskin had the glory to promote, continue its educational influence by enthroning beauty in the street, in the factory, at home, everywhere in daily life. Then if, thanks to a more reasonable distribution of labor, the workman, being not over-tired and underpaid, can spare some time at the end of his day to cultivate the flower of beauty whose germs are in the heart of every human being, then we may foresee, without being charged with Utopianism, a return to the magnificent flowering of the Middle Ages. In those days, when art was entertained by the collective professional groupings, so that the artisan was not isolated but supported by his corps, his ideas being reinforced and fixed by a sympathetic *milieu*, it was poured on the whole people closely in touch with it. They understood art and so from among the people arose artists unnumbered.

One day perhaps, thanks to that collective feeling of which art, and especially music, is the great medium, we will again witness social faith go on an equal footing with religious faith, and produce a great civilization. A regular clergy, no more scattered and individual as the secular clergy, but in each parish living in community, forming a sort of corporation, being thus stronger in its religious feeling and forming a basis for the daily office sung in the church, would then conduct the cults with magnificence and composure, in the long sonorous naves of the cathedrals, which were also produced by the contribution of all, and the crowd would come to it, and be attentive, and understand, and appreciate, and



by the irresistible unison of the voices and the hearts, lifted in a holy contagion and soaring of faith, would join in the song, so that the music, provoking first the spiritual and interior unity by gathering the soul, would also produce the fraternal unity by gathering men, all feeling brothers, being one also with the clergy that leads the praises; the church would then be really international, its language, Latin, being already international; and finally this whole unity would consume and achieve itself in the mystic and supreme unity with God. Sublime dream!—but was it not perhaps that of Pius X?

For, to look closely into it, the late Pope who, while the whole world was pregnant of a new order and of many great things that might be done, seemed to have only busied himself with questions of liturgy and manners of singing, has perhaps by his keen insight realized most precisely and in their most far-reaching consequences, both the true spirit of the Church, and the currents of our epoch. Who knows if that manner of singing does not contain the future of the Church, and of the world, a complete regeneration, a revolution of both, by music? It may be, indeed, that music is the basis of religion—for both appeal to the heart—and also the basis of the whole body social; preëminently, it is the social art.

The late Pope had the intuition of the true evangelical and Christian spirit of the Church. His was the unconventional, simple, primitive idea of a united family, uncompromising on the spiritual question, seeing nothing but that aim. The members of the Church are the limbs of the sacred body of Christ; they form but one family united under one head. This was ever his ideal, to which he always worked. He wanted to restore regular clergy living in community, in a family, instead of by themselves, and as this collective principle and fraternal character are best expressed and created by Plain-chant, he never ceased to promote it. From the time when he was an assistant priest, he introduced it in his church; as Patriarch of Venice he introduced it in his bishopric, and finally when he was raised to the Supreme Pontificate, one of his first *Motu proprio*s bore on the unification of the liturgies by introducing everywhere the Roman Plain-chant.

The Church aims at salvation by common effort; because religion is love, and love unites, organizes, whereas hatred,

egoism, and worldly passions divide and disorganize. To have had the vision of how the true, and wrongly-neglected spirit of Catholicism fitted with the contemporary cravings, was the glory of Pius X, who appears thus as one of the greatest of pontiffs. He has brought the Church into harmony with the new times, which meet again the old ones; and so religion, by a return to its genuine meaning stands, thanks to him, at the doors of the future.

When the Argonauts on their journey passed by the place where the Syrens by their enchanting voice beguiled travelers to their destruction, Orpheus played his harp and the enchantment of his melodies prevailed over that of the evil genii. Later, when Amphion had to build the walls of Thebes, he struck his lyre, and the very stones of their own accord assembled. These tales were, to the ancients, symbolic of the great power of music. It belongs perhaps to the Roman Church to transform them into realities.

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#### THE CANONICAL FORMATION OF PARISHES AND MISSIONS.

**I**N the first centuries of the Church there were no parishes, as we understand the term, and no parish priests. One church only existed in a diocese, and that in the episcopal city. The whole diocese was called a parish (*parochia*), and the bishop was the sole pastor, being assisted in the care of souls, as in other duties, by his clergy. The fourth century marked the beginning of parishes in rural districts. Urban or city parishes, except in Rome and Alexandria, were unknown before the tenth century. The practical carrying on of the work of the Church demanded the separation of dioceses into definite sections or districts, each with its own pastor to administer to the faithful of that district. Experience induced the Church to insist in her legislation on the institution of parishes. Let it suffice to cite on this question the Council of Trent, which expressly commands bishops, for the better safeguarding of souls, to establish parishes with definite parochial lines, where they do not exist, and to assign to each parish its own permanent rector.

We venture to give the Tridentine decree<sup>1</sup> in an English dress as follows:

Also in those cities and places where the parochial churches have not definite boundaries, and the rectors thereof have not their own proper people to govern, but administer the sacraments indiscriminately to all who desire them, the Holy Synod enjoins on all bishops, in order that the salvation of the souls committed to them may be more secure, that after dividing the people into fixed and distinct parishes, they shall assign to each parish its own permanent and particular parish priest, who may know his own parishioners, and from whom alone they may lawfully receive the sacraments; *or let them make other more suitable provisions, as local needs may require.* They shall also take care that the same be done as soon as possible in those cities and places where no parish churches exist; any privileges and customs, even though immemorial, to the contrary notwithstanding.

#### PARISHES AND PARISH PRIESTS.

The word *parish* may denote a certain territory circumscribed by fixed limits, or the *people* (coetus fidelium) living within said territory, or a certain *church* in which the parish priest administers to the parishioners, or the *office* or *benefice* to which is attached the cure of souls. A clear, precise definition of a parish is not easily given. Father Santi, S.J.,<sup>2</sup> defines it thus: "Certa dioeceseos ecclesia quae populum certis limitibus distinctum, et presbyterum seu rectorum proprium habet, qui missione accepta ab Episcopo et sub ejus dependentia eidem populo sacramenta, verbum divinum et alia spiritualia *ex officio* administrat." *Parochus* (parish priest), a term which came into general use only during the last sessions of the Council of Trent, is thus defined by Father Wernz, S.J.:<sup>3</sup> "Presbyter legitime deputatus, cui *ex officio* competit *obligatio* et *jus nomine proprio* rite et independenter et plene *exercendi* proprium curam animarum certi numeri fidelium, regulariter intra determinatum territorium dioecesis degentium, qui vicissim ab eodem presbytero sacra recipere aliquatenus tenentur."

Parishes, then, are portions or divisions of a diocese, separated one from another by well defined lines or boundaries. Each parish has its own pastor, who in his own name or of his

<sup>1</sup> Sess. XXIV, c. 13, *De Ref. in fine.*

<sup>2</sup> *Praelect. Juris Can.*, L. III, tit. 29, n. 3.

<sup>3</sup> *Jus Decretalium*, Vol. II, n. 821.

own right, by reason of his office administers spiritually, and in some cases, defined in law, exclusively, to the faithful under his charge. A parish priest has not merely the *right*, but likewise the *obligation* of administering to his people, while they on the other hand must accept parochial ministrations from him. Ordinarily a parish priest's tenure of office is permanent. There are, nevertheless, many exceptions, particularly in regard to the *parochi deservitores* (*desservants*) of France, so that canonists are obliged to maintain that *permanency* is not essential to the definition of a parish priest. Is not this in keeping with the words, given in italics, of the Tridentine decree quoted above? Bishops are commanded to appoint *permanent* parish priests, or to make other and *better or more suitable* provisions—better, not *in se*, but because of local necessity or conditions. "Mandat Sancta Synodus Episcopis, ut unicuique (parochiae) suum *perpetuum* peculiaremque parochum assignent aut alio *utiliori* modo, prout loci qualitas exegerit, provideant."

Parishes are distinguished *territorially*. Faithful to the legislation of the Tridentine Council that parishes be established *with definite or fixed boundaries*, the Holy See has ever insisted on the necessity of *parish lines*. The fundamental reason for the existence of parishes demands fixed parochial lines. In civil, as well as in ecclesiastical matters, jurisdiction is exercised chiefly according to territorial lines. The principle established centuries ago—"extra territorium jus dicenti impune non paretur"—is still sound. Who ever heard of the Holy See establishing a new *diocese*, without determining its exact borders? Who will deny that parochial boundaries should be equally definite? And yet we do not maintain that there may not be two or more parishes within the same limits. Parishes of different *rites* surely may occupy the *same* territory. Thus within the same district there may be two or more parish priests of different *rites*, each administering in his own parish or territory to the members of his rite. Custom moreover in some countries recognizes parishes which are established according to nationalities or languages, two or more parishes of different nationalities existing within the same boundaries.<sup>4</sup> Let it be remembered, however, that

<sup>4</sup> Concerning the origin of such parishes in the United States, see Rev. Dr. Weber's article in *The Catholic Historical Review* of January, 1916, page 422.

even in these cases parishes are determined by territorial boundaries, so that all within the established limits, and none who dwells beyond, are parishioners of one or other of these parishes. Canonists admit the existence of such parishes, declaring at the same time that this custom is not contrary to canon law. Rome has never issued a formal approval of this practice. On the contrary, there are indications that the Holy See does not favor the view of canonists in this matter. Possibly the readers of the REVIEW are not familiar with the sentence of the Tribunal of the Sacred Rota under date of 5 August, 1914, in favor of the Bishop of London, Canada. Recourse was had to Rome by a certain pastor against the episcopal decree which divided his parish. The Right Reverend Ordinary was upheld; he was even lauded for his zeal and solicitude in allowing the faithful of the new parish, who might so desire, to frequent the old parish, chiefly on account of the French language which was there in use. The Sacred Rota<sup>\*</sup> took occasion to speak as follows of the permission thus granted by His Lordship: "*Verum, concessa ab Episcopo Fallon facultas, quamvis eum purgat ab impacta nationalismi accusatione, a Patribus Dominis admitti et sanciri non potuit, utpote reprobata in cap. 13, sess. 24 Conc. Tridentini, jubentis unamquamque paroeciam suum determinatum territorium et peculiarem pastorem habere.*" While these words of the Sacred Rota may not fully cover the point in question concerning parishes according to national lines, they at least direct attention to the mind of Rome. May we not justly expect that the new codification of canon law, long desired and long delayed, may contain definite legislation on this point?

#### THE FORMATION OF PARISHES.

Parishes are said by canonists to be *created* (*creatio*), when they are established where parishes did not previously exist. Other methods of erecting a new parish are to divide (*dismembratio*) one or more existing parishes, or to unite (*unio*) two or more into one. Bishops must create parishes or quasi-parishes, if at all possible. It is within their province too to divide or unite the parishes of their dioceses, providing a

<sup>\*</sup> *Acta Ap. Sedis*, Vol. VII, p. 80.

canonical reason for so doing be verified—mere numbers will not suffice—and certain prescribed formalities be observed. There is a decree by which Pope Alexander III in the twelfth century, writing to the Archbishop of York, England,<sup>6</sup> assigned as a legitimate reason for dividing a parish the too great distance of the faithful from the parish church. The Council of Trent, confirming this enactment, added a second reason, sufficient in law for such division, namely, the difficulty encountered by the people in attending the parish church. The interesting decree of Alexander III is not necessary to our purpose and is too long to quote. The words of the Council of Trent<sup>7</sup> follow: "In iis locis in quibus ob locorum *distantiam* sive *difficultatem* parochiani sine magno incommodo ad percipienda sacramenta, et divina officia audienda accedere non possunt, novas parochias, etiam invitis rectoribus, juxta formam constitutionis Alexandri III quae incipit *Ad audientiam* constituere possint (Episcopi). Illis autem sacerdotibus qui de novo erunt ecclesiis erectis praeficiendis, competens assignetur portio arbitrio Episcopi ex fructibus ad ecclesiam matricem quomodocumque pertinentibus, et si necesse fuerit, compellere possit populum ea subministrare quae sufficiant ad vitam dictorum sacerdotum sustentandam." No absolute rule can be given to determine the exact distance of the parishioners from the church, or the approximate degree of difficulty or inconvenience to which they must be subjected in order to justify a division of a parish. The question is one of fact, in which the decision must be left to the prudent judgment of the bishop, who is to *take heed to the whole flock, wherein the Holy Ghost hath placed bishops to rule the Church of God* in their own dioceses, and who may justly be credited with understanding, better than any other, local conditions and needs.

Formerly the division of a parish was considered an *extraordinary* remedy in providing for the spiritual welfare of the faithful. Additional curates or assistants were appointed, or even succursal churches or chapels, without parochial rights, were erected when necessary. These were the ordinary means

<sup>6</sup> Decret. Greg. IX, Lib. III, tit. 48, c. 3, *Ad audientiam*.

<sup>7</sup> Sess. XXI, c. 4, De Ref.



adopted to serve the spiritual wants of the people. About the middle of the eighteenth century, however, because of diminished fervor on the part of the faithful, and the constantly increasing dangers to which faith and morals were subjected, the Holy See became less rigorous in demanding reasons required for the division of a parish. More especially in the past fifty or sixty years has this milder interpretation of the law been confirmed again and again in various decisions of the Congregation of the Council, and lately by the Sacred Rota. Thus a commentator in the *Acta Sanctae Sedis*<sup>8</sup> sums up the force of these decisions as an interpretation of law: "Dismembratio (parochiae) olim habita est tantum uti remedium *extremum*; ita ut locum non haberet quoties necessitati consuli potuisset per parochi *vicarium*. A medio fere saeculo elapso (scilicet circa 1750) mitius judicatum est de evidenti Ecclesiae utilitati, ita ut haec non confunderetur cum *absoluta necessitate*. Hinc *praxi recentiori pene nulla habetur ratio de remediis subsidiariis vel extremis*. Et quatenus utilitas in *animarum bonum* appareat, dismembratio discernitur, neque *facili modo improbat*ur, si ab Episcopo facta fuerit, praecipue si dos aut sufficiens redditus non desint pro novo paracho. . . . Nostris hisce temporibus Sacra Concilii Congregatio in diversam ivit sententiam; sapienterque id factum esse deprehendes, si parumper spectes aetatis nostrae ingenium."

In a late decision for the diocese of Sion, or Sitten, in Switzerland,<sup>9</sup> the Sacred Rota speaks thus in regard to this matter: "Praeter distantiam et itineris difficultatem aliae quoque dari possunt dismembrationis causae, uti v. gr. antipathia inter incolas duorum locorum. Interveniente igitur aliqua legitima causa, Episcopus ad dismembrationem procedere poterit. Hoc quoque notandum est, hodieum dismembrationem *facilius*, et *non* amplius considerari, ut olim, tanquam *remedium extremum*, ad quod recurrendum non sit quoties cura animarum, v. gr. per vicarium providi potest. Ratio hujus mitioris praxis est, quia hodie depravati mores incautae juventutis, massonicae sectae, quae veluti lupi rapaces furunt ut Christi gregem devorent, nisi necessitatem absolutam, saltem utilitatem porten-

<sup>8</sup> Vol. XIII, append. VI, in fine.

<sup>9</sup> *Acta Apos. Sedis*, Vol. IV, p. 454.

dunt evidentem multiplicandi pastores. Intra populi pastores autem veros *parochos* praeferendos esse *vicariis* nemo non videt."

Reflection will convince us that there is little change on this point in the legislation of the Church. It is rather a question of the *interpretation* of the law, of weighing the *magnum incommodum* of the Tridentine Council, of estimating the difficulty or inconvenience which certain parishioners would necessarily undergo in attending the parochial church. Whether the difficulty experienced arise from the length of the way to be traversed, or from some other cause, has little practical bearing on the case, since "illud solum possumus quod *commode possumus*".<sup>10</sup> The highest law, in this matter, as in all others, is the *salvation of souls*. Parishes are made for the people, not for the pastors.

#### FORMALITIES PRESCRIBED.

The existence of a canonical cause, which consists in the accommodation or convenience of the faithful, as explained above, is not the only requirement for the division of a parish. Certain formalities must be observed. First of all the consent of the cathedral chapter (except in certain cases where the bishop is acting as the delegate of the Holy See, or there is a recognized custom, as in France, to the contrary) is demanded for the validity of the episcopal decree, by virtue of which the division of a parish is authorized. The reason for this is that the consent of the cathedral chapter is required for the alienation of church property. The division of a parish is considered a species of alienation, since it carries with it ordinarily a division or diminution of the income of the parochial benefice. Moreover a bishop must obtain the permission, expressed by a majority vote, of his chapter to *unite* two or more parishes; hence also to *divide* a parish, according to the canonical principle, "*omnis res per quascumque causas nascitur, per easdem dissolvitur*".<sup>11</sup>

Let it be noted that the consent of the cathedral chapter is required for the *division* of a parish, not however for the establishing of the lines of demarcation between the new and

<sup>10</sup> L. Nepos Proculo, ff. de verb. signif., 125.

<sup>11</sup> Reg. I Decret. Greg. IX.

the old parish. These confines may be determined by the bishop. The decision (2 April, 1912) of the Sacred Rota for a Swiss diocese, quoted above, has confirmed this principle of law. We append the objection offered, together with its solution: "*Difficultas solummodo adesse videtur quoad capituli consensum, qui quidem obtentus fuit die 14 Septembris 1907, sed tantum pro erigenda parochia in parte exteriori seu in Ausserbalen. Episcopus vero, decreto die 27 Septembris 1907, parochiam erexit complectentem totam Balen, scilicet tum exteriori tum interiori, quod contra capituli mentem et conditionem fuisse asserit pars adversa; proinde nullus est dicendus capituli consensus. Ad quam objectionem Domini Auditores animadverterunt, capituli consensum requiri quidem substantialiter seu sub poena nullitatis pro dismembratione in genere, non autem in specie pro modo et forma quibus dismembratio est facienda. Modus enim et forma pendent ab Episcopi prudenti arbitrio. Unde decreta de consensu capituli dismembratione in genere, Episcopi est, dotem novae paroeciae assignandam praeфинire, territorium delineare, aliaque similia peragere, et quidem absque novo capituli consensu vel consilio.*"

Another formality to be observed in dividing a parish is the citation and hearing of those whose interests are at stake, as rectors of the parishes that are to undergo division, and those who enjoy "*jus patronatus*". This requisite, however, is of minor importance in comparison with the other concerning the consent of the cathedral chapter. The citation and hearing of those whose interests are involved, while prescribed, is not essential, is not required for a valid or legal division of a parish. Much less will their dissent or positive refusal to consent to a division prevent the erection of the proposed parish. Ordinarily the rector of the old parish has more at interest than others, as greater harm would result to him than to any one else from a division, which nearly always implies some financial loss. Yet the Council of Trent<sup>12</sup> declares that, given a canonical cause for the division of a parish, the bishop may proceed, notwithstanding the objection of the pastor ("*etiam invitis rectoribus*"). The opportunity

<sup>12</sup> Sess. XXI, c. 4, De Ref.

given to rectors to express their views serves to establish better the canonical grounds for the division, and when such cause is extant, the rector who opposes the erection of the new parish is "irrationabiliter invitus". The only objection in law that a pastor can offer to the division of his parish is that there is no canonical reason for the division, that such division would not prove more beneficial to the salvation of souls.

Parishioners have no voice regarding the advisability of dividing a parish, though they may be questioned concerning the existence of the required canonical reason for such division. The laity, too, though objecting strongly to the division of a parish, may be compelled to support properly the new rector.<sup>13</sup>

The Holy See in her decisions has always upheld these principles. The Swiss decision of the Sacred Rota, mentioned above, puts the matter very nicely<sup>14</sup> in the following words: "Citatio vero et auditio illorum quorum interest, ad substantiam seu pro validitate dismembrationis *hàud* requiruntur. Multo minus illorum dissensus valorem divisionis impedire potest, uti patet ex capite *Ad audientiam*, et ex ipso Tridentino, juxta quod Episcopus ad divisionem paroeciae, si vere canonica adsit causa, procedere potest etiam invitis rectoribus, nempe illegitime invititis, nam rectores ecclesiarum sunt legitime invititi, et hinc audiendi, si deest dismembrationis causa canonica. In specie nullus habetur juris canonici textus qui praescribat in paroeciarum dismembratione exquiri debere consensum populi, et hoc merito quidem, nam quaestio canonica, qualis est dismembratio parochiarum, non ex populi consensu vel dissensu est definienda. Imo tantum abest ut pro dismembratione requiratur populi consensus, ut populus, si dismembrationis adsit causa canonica, compelli possit ad alimenta novo parocho subministranda (Conc. Trid. l. c.). Unde etiam ex recentiori praxi S. C. Concilii citatio eorum quorum interest, contra antiquam disciplinam et antiquos auctores, non consideratur tanquam forma, qua neglecta, nulla sit dismembratio, sed solum tanquam solemnitas quae conferat ad causae cognitionem et ad declinandum praejudicium."<sup>15</sup>

<sup>13</sup> See quotation above from Council of Trent.

<sup>14</sup> *Acta Apos. Sedis*, Vol. IV, p. 455.

<sup>15</sup> Cf. *Acta S. Sedis*, Vol. III, p. 396 et Vol. X, pp. 271 ff.

Furthermore, canon law requires that in establishing a new parish provision must be made for the equipment and needs of the church and the support of the rector. The sum (*dos*) considered necessary is determined by the bishop and is often taken from the funds of the old parish. In this case the rector of the old church ("*ecclesia matrix*") is usually granted "*jus patronatus*" over the new parish ("*ecclesia filialis*"), which in turn pays a nominal sum annually to the old parish. Where the original parish is not able to meet these financial obligations, the new church must be financed by the people. We may note in passing that when the new parish does not seek financial aid from the old parish, there is less reason to object to the division.

This point too is covered by a recent decision of the Sacred Rota given to the diocese of Bobbio in Italy: "*Praeterea minus attendenda est Patribus oppositio facta ab ecclesia parochiali, quippe ejus dos non proprie dividitur, sed tantummodo dismembratur territorium: et sane territorii parochialis pro parte avulsio seu divisio, est minus odiosa in jure, quam ipsa praebendarum divisio. . . . Porro dismembratio quae suapte natura est odiosa et hinc habet resistentiam juris communis, in casu eo minus est dicenda odiosa quo minor est alienatio jurium veteris ecclesiae cujus dos nullimode depauperatur, saltem directe.*"<sup>18</sup>

#### NO APPEAL.

From the bishop's decree ordaining the division of a parish there is no suspensive appeal. In the decretal of Alexander III *Ad audientiam* this is expressly stated: "*sublato appellationis obstaculo, appellationis cessante diffugio*". The Tridentine Synod retains these forms. These expressions, nevertheless, do not prohibit an appeal which has merely a devolutive effect.

#### UNION OF PARISHES.

Not only by creation or division may parishes be formed, but likewise by union. It is not necessary to go into this phase of the question in detail. Suffice it to say that the canonical reasons for uniting parishes and the formalities prescribed do not vary essentially from those given above. Since

<sup>18</sup> *Acta Apost. Sedis*, Vol. III, p. 209.

however such unions are not to work harm to rectors, for, as the Council of Trent<sup>17</sup> puts it, they are to be made "*sine praejudicio obtinentium*", the episcopal decree by which the union is enacted, does not become effective till after the death or voluntary resignation of the actual incumbent of the parish in question.

#### PRACTICAL QUESTIONS.

It might be asked whether a bishop may for the greater convenience of the people change the lines or boundaries of existing parishes, separating a certain territory or district from one parish and attaching it to another, when the erection of a new parish is not considered advisable. Canonists are divided on this question. Some maintain that even though a canonical cause sufficient for the erection of a new parish exist, the bishop *may not* or at least *should not* change existing boundaries without authorization from the Holy See. However, if it is within the rights of a bishop to erect a new parish by dividing one which is in existence, why deny his authority to do *what is less*, namely, to alter existing boundaries, when the spiritual needs of the people demand it? Some canonists have possibly been led astray owing to the fact that the Sacred Congregation of the Council reversed, in one or two cases, episcopal decrees in this matter. The reversal however was based not on *lack of authority* on the part of the bishop to alter existing boundaries, but because of failure to prove a *canonical reason* for the change. On the other hand decisions of the S. Council in support of the episcopal authority in this matter are not wanting.

Should bishops establish definite boundaries between parishes, where such do not exist? Why not? That bishops *may* do so is apparent from the foregoing. That bishops *should* do so there can be no doubt. Such is the law. The Church knows no parish except one circumscribed by definite limits. Aside from the misunderstandings among rectors to which the disputed territory gives rise, experience shows that many living in neutral territory are careless in religious practices. If admonished by Rector A, they claim to belong to Rector

<sup>17</sup> Sess. XXI, c. 5, De Ref.



B, and vice versa. As occasionally marriages are performed in private houses, the contract may easily be exposed to nullity in a district where parish lines are uncertain. This is true even when one of the contracting parties is in danger of death, for an unauthorized priest cannot validly assist at such marriage, "*nisi parochus vel loci Ordinarius vel ab alterutro delegatus haberi nequeat*". Who is the *parochus* to delegate in such cases?

At what distance from the parish church are the boundaries to be placed? Let the bishop decide, placing them where they will best serve the convenience of the people. The laity usually will attend, if not the nearest, at least the most convenient church, and boundaries ordinarily should be determined accordingly.

#### MISSIONS.

Missions are quasi-parishes. The great difference between a parish and a mission is that the incumbent of the former, the parish priest, administers his parish *ex officio* or in his own name, while the rector of a mission does not, but rather holds the position of *vicar* to the bishop. The Second Plenary Council of Baltimore (n. 124) decreed that in all the provinces of the United States, and especially in the larger cities, where there are several churches, certain districts, like parishes, with defined limits should be assigned to each church and that parochial or quasi-parochial rights should be given to the rectors of such churches. This decree was confirmed by the Third Plenary Council of Baltimore (n. 24). This discipline is in keeping with the spirit of common law and with the wishes of the Holy See.

Where missions, and not parishes strictly so-called, exist, reasons less weighty than those discussed above will suffice for their division. Our guide in this matter is particularly the Constitution of Pope Leo XIII *Romanos Pontifices*, which was issued in 1881 for England, and later extended to the United States, Canada and the Philippine Islands.

In regard to the present question this Constitution (§ Profecto) says: "*Ad divisionem missionis simplicis ea juris solennia transferenda non sunt quae super dismembratione paroecciarum fuerunt constituta, eo vel magis quod, propter*

missionis indolem et peculiaries circumstantias, *numero plures ac leviores causae* possint occurrere, quae istarum divisionem suadeant, quam quae jure definitae sint ut fiat paroeciarum divisio."

The bishop, not the rector, much less the laity, is to determine whether sufficient cause exist for the division of a mission. All that has been said in regard to parochial boundaries applies also to missions. In the absence of cathedral chapters, the opinion, *not the consent*, of the diocesan consultors concerning the division must be sought. It is prescribed too that the rector of the mission, which is to be divided, be heard. This, nevertheless, is not essential for the lawful institution of the new mission or quasi-parish. If the mission be in charge of Religious, it is the superior general who is consulted. A mission is not an ecclesiastical *benefice*. No determined or fixed revenue is necessary for the establishing of a new mission. Missions and their rectors are supported by the voluntary offerings of the faithful. The income of a mission is by its very nature indefinite and fluctuating. It is contrary to the canons for a priest to hold two *parishes*. If a priest have two *missions*, no formality is required in depriving him of one of them. To separate one mission from another, by giving a pastor to each, is not to divide a mission. "*Salus animarum lex suprema.*"

E RUCUPIS.

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#### THE PASSIONISTS IN IRELAND.

**S**TEPS are being taken to have the cause of the beatification of the saintly Passionist, Father Charles Houban, introduced before the Apostolic Tribunal in Rome. He was a remarkable figure in the religious life of Dublin from 1857 to 1893, and largely helped to make St. Paul's Retreat, Mount Argus, what it is, a great source of spiritual influence in the Irish metropolis.

John Andrew Houban, son of Peter Joseph and Jane Elizabeth Houban (née Luyten) was born on 11 December, 1821, in Munster-Geleen (*Monasterium Geleenense*) in the diocese of Roermund, province of Limbourg, Holland. The Limbourgians are noted for their inflexible and unswerving adher-

ence to the Faith, to which they clung with tenacity amid all the religious and political vicissitudes through which Holland, like Germany, passed, when the mailed hands of the Protestant rulers strove might and main to force them to accept Lutheranism, in which they were opposed by the Emperor Ferdinand and the Catholic nobles. When, defeated at the battle of Prague, the Elector and his beaten army fled into Holland, his Lutheran soldiers tried to get a foothold in Limbourg, but the Limbourgiens rushed to arms and drove them out.

Limbourg is, to this day, thoroughly Catholic. Nowhere on the European Continent are Catholic priests and clerics more respected than in the Catholic districts of Holland. It is noteworthy that never are Catholics more closely knit together as a body, more staunch and militant than when they have been put upon their mettle and have had to oppose a united front to innovations or arbitrary infringements upon their civil or religious liberty.

It was, therefore, in an atmosphere and amid surroundings favorable to his growth in holiness that the early life of young Houban was passed. He was one of a large family; for the anti-social virus of modern teaching that inculcates their limitation—an outrage upon nature that entails its own punishment—had not infected Dutch Catholic homes. His pious mother lived to see many of her children and grandchildren enter religion.

His holiness was the outcome of his devotion to the Blessed Sacrament. Its development dates from his first Communion, which he made in 1835. After that, all the time at his disposal was spent in prayer before the Tabernacle or at the altar of Our Lady; reverence for the Word Incarnate under the Eucharistic veil was associated in his mind with reverence to her upon whose "Fiat mihi" humanly depended the Incarnation, of which the mystery of the Real Presence is, according to St. Thomas of Aquin, a prolongation. His peaceful, happy life of prayer and study in the rural district in which he lived was interrupted in 1840 when, in accordance with the law of conscription introduced into Holland by Napoleon I, he had to join the army. But a military career was not that for which he was destined; he was to serve in the ranks of the Church Militant, to be a soldier of the Cross. A

substitute for him was found, and so he was free to return home and pursue his studies until he was twenty-four, when he joined the Passionists who had just founded a house at Ere, in Belgium, of which Father Dominic of the Mother of God,<sup>1</sup> who received Newman into the Church at Littlemore, was the first rector. It was Father Peter, his successor when he left for England, who admitted young Houban. He was invested with the habit on 8 December, 1845, taking the name of Confrater Charles of St. Andrew; was professed on 10 December, 1846, and on the 21st of December, 1850, was ordained priest. Even as a novice he had already come to be regarded as a saint by his religious brethren; and the impression deepened as time went on.

On 5 February, 1851, he joined the community at Aston in Staffordshire, whither he was sent to assist his brethren in the work of the reconversion of England in which it was fore-shown in a vision to St. Paul of the Cross that his spiritual children would have a large share, and to which blessed work Father Dominic had recently put his holy hand, or rather his whole heart and soul; for the peasant from the Apennines, while praying before an image of the Madonna, had received his call to preach the Gospel in a northern land that had fallen away from the unity of Christendom, and, becoming a Passionist, was chiefly instrumental in realizing the vision and views of the founder of the Congregation.

At Aston Father Charles first came in contact with Irish Catholics, victims of the great famine which had cast so many hundreds of them on the shores of England, and learnt to appreciate their good qualities, particularly their reverence for the priestly office. On 12 November, 1854, he was appointed Vice-Master at St. Wilfrid's, the novitiate house in Staffordshire, so named by Faber who there, in conjunction with Newman, planned the introduction of the Oratorians into England. The years from 1857 to 1866 were spent in Ireland; and, after a sojourn in Broadway in Worcestershire, to which the novitiate had been transferred, he left England for good on 10 January, 1874, recrossing the Channel to devote himself for the rest of his life to the Irish mission.

<sup>1</sup> The Cause of his Beatification is proceeding.

The advent of the Passionists in Ireland was epoch-making. It marked a distinct advance in the work of missions to which St. Alphonsus Liguori attached so much importance. The first mission they gave in Ireland was at St. Audoen's in High Street, Dublin, one of the oldest parishes in the city. It was opened on 29 April, 1849, and closed on 20 May and was conducted by the celebrated Father Dominic. That was the only mission he ever gave in Ireland and the last of his life, for he died 27 August ensuing. The bishops welcomed their arrival. They were encouraged by Cardinal Cullen to make a foundation in Dublin; by Dr. Vaughan, Bishop of Killaloe, who offered one in Nenagh, in North Tipperary; and by Dr. Denvir in Belfast, where now they are located at Ardoyne. The first foundation was at Mount Argus, Harold's Cross, a southern suburb of Dublin, where a tall, red-brick dwelling-house with grounds was acquired for the purpose at a little over two thousand pounds. The site was ideal. "Not wholly in the busy world, nor quite beyond it," like Tennyson's garden, it stands upon an elevation from which an extensive view of the open country stretching away to the Dublin mountains is obtained. Far removed from the noise and traffic of a crowded city, and approached by a side road skirting Mount Jerome Cemetery, where rest the remains of Thomas Davis, it is a place admirably suited for a religious retreat; silent, secluded and restful, where a meditative mind gazing at the sylvan scenery may "look through nature up to nature's God".

Harold's Cross was not always so peaceful or suggestive of religious thought. A place of great antiquity, it is supposed to have derived its name from the defeat and death of a Danish king, Harold; for the district during the Scandinavian invasion was frequently the scene of sanguinary encounters between the Norsemen and the native Irish, who disputed the ground with the invaders. The fighting spirit continued long to prevail. Down to near our own time Harold's Cross was notorious for riots, arising out of faction fights between stalwarts from the Dublin mountains and the city folk, who kept up a kind of intermittent guerilla warfare; while mixed crowds, disporting around the maypole which stood in the centre of the green—now converted into a pretty miniature

park—led to drinking, quarrels, disorderly conduct, until Father Henry Young appeared upon the scene and effected a thorough reform.

St. Paul's Retreat, the name the Passionists gave Mount Argus, was taken possession of on 15 August, 1856. Its first Rector was the Hon. and Rev. Paul Mary Pakenham, a nephew of the Duke of Wellington, victor of Waterloo, and the convert son of the second Earl of Longford. With this foundation, and the Convent of the Poor Clares and the Hospice for the Dying at opposite sides of the main road, the Church, in taking possession, so to speak, of Harold's Cross was recovering lost ground; for the whole district at one time was ecclesiastical property. It is traditionally recorded that St. Patrick preached there, and that the stones with which St. Patrick's Cathedral (now in Protestant hands) was built, were taken from a quarry at Harold's Cross, and passed on from hand to hand by a continuous line of men toiling from sunrise to sunset—"a fair type", observes Lady Fullerton, "of the work performed by the Irish race during the long ages in which they have, silently, patiently, unceasingly, transmitted from father to son, from generation to generation, the spiritual stones which have raised the Church in faith and beauty to be the wonder and consolation of the faithful in all lands".

Father Charles's arrival at Mount Argus in July, 1857, coincided with the death of its first Rector. He was accompanied by the zealous convert, Father Ignatius Spencer, a near relative of the late Lord Spencer, the Irish Viceroy who held office during the troubled times in Irish politics so graphically described by T. D. Sullivan. His coming also coincided with the extension of the foundation. As the original little chapel was too small to contain the increasing congregation, a larger one was erected within the short space of three months. A new Retreat, described as "the noblest religious house erected in these countries since the Reformation", replaced the red-brick house in which they were first domiciled; and three years afterward was laid the corner-stone of the present church, a splendid specimen of the Romanesque style of architecture.



Meanwhile, Father Charles had no sooner begun his ministrations than people frequenting Mount Argus, with an intuitive perception characteristic of their faith, saw that he was no ordinary priest. There is something like an electric current in the transmission of ideas from one to another. Persons who had been to confession to him spoke of the remarkable impression he made and the influence they felt that he possessed, as well as of the healing power of his simple blessing. His penitents multiplied, until his confessional was besieged from morning till night. His name became a household word in the city. Wherever he visited the entire household, members of the family and domestics, would meet him in the hall and kneel for his blessing. It is noted that worldly-minded men who would think it beneath their dignity to salute a priest, would treat him with exceptional reverence; while groups of citizens, when they saw him driving or walking through the streets, would kneel to receive his benediction. It was the same when he went into the country. When he visited Glendalough and the valley of the seven churches in 1860—a hallowed spot as calculated to arouse religious emotions as Iona—the sick and infirm were brought in cars and carts from the surrounding district to be blest and healed. The same scene was repeated at Killarney, Navan, and elsewhere. When at Mount Argus, it was usually at Our Lady's Grotto he blessed the crowds who daily thronged the grounds and who, at his instance, joined him in saying the Stations of the Five Wounds as they proceeded thither, the good priest leading the way with uncovered head. To perform this charitable function he had to come down from his cell on the top floor of the convent. This cell was a narrow room with a solitary window, bare white-washed walls, a few devotional prints, a chair, a table, a bedstead with straw mattress, a crucifix, and a discipline of which he made frequent use. Whenever he was wanted, he was sure to be found either in this cell or absorbed in prayer before the Blessed Sacrament. He was known to pass entire nights prostrate on the floor of his cell. On one of these occasions, exhausted nature gave way, and he was found in the early morning in a swoon on the floor. His bed had not been lain on during the whole night. When asked why he prayed so long, his only answer was, "Tempta-

tion, temptation". Such wrestlings of the spirit are common to all who strive to lead the higher life. One day, after ordinations in the Passionist church, his physician went up to his cell to see him, and, having knocked, entered. He never forgot the sight that met his eyes. The holy man was rapt in ecstasy, quite motionless, with his gaze apparently riveted on some vision, visible only to him. He was wholly unconscious of anyone else being in the room, until the doctor touched his arm. "Oh," he exclaimed, "I was praying for the newly-ordained priests." He interpreted literally St. Paul's injunction to "pray without ceasing". Father Austin writes: "Whoever beheld the wan face of Father Charles, when the rays of the sanctuary lamp flickered upon it, as he knelt gazing upon the door of the Tabernacle, could not but think that within his soul there was a heavenly rapture, and a longing to be at home with Jesus in the unseen world. His very appearance was an incentive to all who observed him to a greater love for the Blessed Sacrament. "His reverence for the mystery of the altar was such that he always uncovered his head when he heard the Blessed Sacrament named. Tears poured from his eyes while he celebrated. Every day, after saying his own Mass, he heard all the Masses he possibly could, or served the Masses of some of his brother priests.

He never lost his first fervor. A Passionist who lived two years with him at Ere and seven in Dublin says that the same fervor which had distinguished him as a student had in no way diminished, but had increased, even as the early brightness of the morning dawn increased to the perfect light of noonday. A priest from Australia who visited Mount Argus in 1892 thus described his impressions: "It was with feelings of the deepest interest that I took up my abode in the monastery hallowed by his presence. The manner of life, the mode of action, and the equanimity of disposition of this son of St. Paul of the Cross were diligently observed by me. Deeply edified by the sight, I could not refrain from noting the signs of extraordinary sanctity that were abundantly manifest. The crowds constantly *en evidence* to seek his blessing, the requests for a share in his prayers continually coming from all climes, and the gratitude evinced for a favorable response to his orisons—all bespeak the unusual." His brethren, the daily

witnesses of his life, held him in great reverence. Groups of them during recreation would kneel around him for his blessing; the highest superior as well as the humblest lay brother considering it a great privilege to obtain it.

Father Austin thus traces a pen-portrait of the holy man: "No one could be in the presence of Father Charles, even for a few moments, without being impressed by his striking personality. He was tall, of a strong, well-built, muscular physique, but attenuated, and toward the end of his life, stooping. His face, rugged in outline and sallow in complexion, bore traces of firmness of character. The forehead was wide, the nose prominent, and the lustre of his hazel eyes reflected the inward beauty of his soul. When animated, his face wore an expression of singular brightness and sweetness."

Miracles were wrought by him; or, to express it more correctly, through his instrumentality. Faith was, of course, the operating cause; faith in the healer and the healed. Faith was the dominant note of his sanctity. It was that which made him realize so vividly the omnipresence of the Divinity—"in whom we live, move and have our being", upon whose volition our existence depends—and the Real Presence on our altars, as if his gaze penetrated through the Eucharistic veil. It was faith which made him a man of prayer; which inspired his active charity, his compassion for the multitude; which enabled him to combine the active with the contemplative life in such perfect harmony that his meditations and raptures did not interfere with the fulfilment of his daily duties or his service of the people.

Some marvelous cures are recorded which completely exclude the supposition of suggestion, that stock argument, that favorite hypothesis of the modern rationalist. Suggestion may occasionally be operative in purely neurotic maladies, but no amount of suggestion will cure cancer of the upper lip complicated with *cancrum oris*; will transform an emaciated youth, reduced to a living skeleton weighing ninety-five pounds, into a robust man of two hundred and twenty-four pounds; will enable a crippled and dumb girl to immediately get up and walk and speak; will restore sight to the blind; will cure a child of an abscess which burrowed so deeply as almost to lay bare the bone, while septic matter was absorbed

from the ulcers, and, humanly speaking, the only chance of saving its life was amputation; will restore to another child the use of its limbs, and quickly infuse new life and vigor into those of a woman suffering from chronic rheumatism, whose case was pronounced hopeless by the doctors. Yet such are among the marvels related of Father Charles, and supported by credible testimony. There is only one obvious explanation.

The man whose simple blessing did all this; whose name was on every lip; whose fame was not only noised abroad all over England and Ireland, but reached America and the Antipodes, was one of the humblest of men, poorly clad and the solitary occupant of a cell which denoted his love of poverty and abnegation; who, in his humility, obeyed even those who had no authority over him and would ask permission for everything he did of the brother who usually accompanied him when he went out; who on Fridays, in memory of Him who was "obedient even unto death", would prostrate himself on the ground before the religious and implore their prayers for "a poor sinner" (himself) and accuse himself publicly in the refectory of his "faults and imperfections", begging the superior to impose a penance for them; and who was often (when he fancied he was alone) overheard saying, "After all my confessions, all my Communions, all my Masses, I am full of sin". It reminds one of St. Francis of Assisi calling himself *vile omiccuolo* and *una vilissima creatura*, and bidding Fra Leone speak of him as one who had committed "tanti mali e tanti peccati nel secolo"; or of the Curé of Ars longing for some solitude where he might "weep over his poor sins".

Great and widespread was the sorrow when, worn out as much by his austerities as by a painful illness, the saintly Passionist passed away calmly without a struggle on the morning of Thursday, 5 January, 1893. The remarkable scenes which took place at his obsequies and interment are still remembered by many who witnessed them; how for four days people came from far and near to gaze for the last time on the placid features of the dead religious; how eager multitudes crowded in large numbers around the coffin, anxious to touch the body with rosary beads and other devotional objects, to be ever

after preserved as mementoes; how some cut off bits of his habit; how a body of strong men had to form themselves into a living rampart to guard the venerated remains; how one of the Order told the story of his edifying life to the listening multitude in such touching terms that preacher and congregation were moved to tears; how before the coffin lid was screwed down an eminent doctor, having examined the body, pronounced it quite flexible, contrary to the ordinary course of nature; and how at length it was deposited in the little "God's acre" under the shadow of the church, in a grave beneath spreading beech trees, with its simple wooden cross, where groups of mourners knelt until the twilight deepened into nightfall, and a silence fell upon the suburb which harmonized with the solemn stillness of death.

R. F. O'CONNOR.

*Dublin, Ireland.*

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#### CRUCIFIXES OF THE WAY OF THE CROSS.

THERE are times and circumstances under which it is not possible for many people to make the Way of the Cross in a church or chapel. At the same time it is not easy to obtain permission to have the Way of the Cross erected in private houses. In order, therefore, to give the faithful an opportunity to gain the numerous indulgences attached to the devotion of the Way of the Cross, the Franciscan Fathers of St. Bonaventure's Convent at Rome asked the Holy See for permission to bless crucifixes by the use of which under certain conditions the indulgences of the Way of the Cross might be gained.

The document of request and concession reads as follows: "The infirm, people on voyage, those detained in prison, and people living in heathen countries, as well as those who are legitimately hindered from visiting the Way of the Cross (in a place where the Stations are erected), ask the consolation that they may be able to gain the indulgences of the Way of the Cross when placed in such conditions, by reciting fourteen Our Fathers and Hail Marys and at the end five Our Fathers and Hail Marys, holding in their hands a crucifix of copper or bronze which has been blessed by a Guardian or a

higher superior subject to the Most Rev. Father General of the Order of Friars Minor residing at Ara Coeli." Pope Clement XIV granted the request according to the petition, 26 January, 1773. The original document of concession is preserved in the archives of the convent of St. Bonaventure at Rome and is also found embodied in a decree of the S. Congregation of Indulgences, 8 August, 1859.<sup>1</sup>

The following conditions are required to gain the indulgences by using such a crucifix:

1. The corpus of the crucifix must be of copper or other solid material.
2. The ordinary power of blessing the crucifixes rests with the Minister General of the Order of Friars Minor and the other superiors of that Order. The Father General can give this faculty to any priest.
3. The manner of blessing the crucifixes consists in making the sign of the cross over the crucifix or several of them.
4. This crucifix can be used to gain the indulgences of the Way of the Cross in cases only in which one is hindered by either physical or moral impossibility to go to a church or chapel where the Stations are erected.
5. The indulgences are gained by saying twenty Our Fathers and Hail Marys while holding the crucifix in one's hands.

I add a few words of explanation to each of these points:

1. The crucifix must be of solid material, that is to say, the corpus attached to the cross should be of brass, bronze, copper, iron, or some such material not easily breakable. The S. Congregation of Indulgences, 8 August, 1859, in a decree referred to in footnote No. 1, declared that easily-destructible material cannot serve for that purpose, and lead was included under the head of unfit material for crucifixes as well as other objects that are to be blessed. The cross itself may be of wood or any other material, and if one desire the corpus may be taken from the cross and attached to another cross without loss of the indulgences, according to a declaration of the S. Congregation of Indulgences, 11 April, 1840.<sup>2</sup>

<sup>1</sup> *Decreta Authentica*, No. 378.

<sup>2</sup> *Decreta Auth.*, No. 281 ad 6um. *ECCL. REVIEW*, Vol. 3, page 147.



Crucifixes that are made of one piece of metal so that the corpus cannot be separated are valid if only the corpus is not merely engraved but somewhat prominent after the manner of a bas-relief. S. Congregation of Indulg., 24 May, 1883.<sup>3</sup>

Several authors explain the *solid material* of which the crucifix must be to include hard wood, bone, ebony, mother-of-pearl, and they seem to be right for the reason that the Holy See allows other religious articles made of such material to be blessed with indulgences though the ancient rule for such articles was the same as for the crucifixes that they had to be of *materia solida*.

The crucifixes must not be so small as to have only the length of an inch or two, for in such cases the corpus to which alone the indulgences are attached will be so small that the figure has hardly the likeness of a human body. Pope Pius IX, in an audience given to a great number of priests in 1867, declared before blessing their objects of devotion that he did not intend to bless the crucifixes the images of which did not have any human likeness. Pope Pius X made the same remark in an audience given to priests of the Franciscan Order, from the College of St. Anthony, Rome.

The "Beads of the Way of the Cross" cannot serve for the purpose of gaining the indulgences of the Stations, nor any painted or engraved picture of the crucifixion, nor finally a cross without the corpus. By a decree of the Holy Office, 24 July, 1912,<sup>4</sup> all faculties to bless with the indulgences of the Way of Cross beads or any other article except a crucifix were revoked from the day of the publication of this decree, and all such faculties formerly conceded were declared null and void.

In the Formula T, No. 22, of the faculties given to the bishops of Canada and other countries, and which will be granted also to the bishops of the United States after the time for the faculties known as Formulas C, D, E has expired, the bishops get the faculty both to erect the Stations of the Way of the Cross and to attach the indulgences to *images of Christ Crucified and to crosses*. From the text of the new decree it follows that this faculty has to be modified in as far

<sup>3</sup> *Acta Ordinis Minorum*, Vol. 10, page 187.

<sup>4</sup> *Acta Apostolicæ Sedis*, Vol. 4, page 529. *ECCL. REVIEW*, Vol. 47, page 465.

as images and simple crosses are concerned, so that the bishops can bless only crucifixes as described above. The same is to be said of concessions made perhaps to some Order, as for example that which the Redemptorist Fathers used to have, they all will have to conform to the rule of blessing only crucifixes with the indulgences of the Stations. It may be also noted that the faculty T given to the bishops does not allow them to delegate that faculty to others unless they get the special faculty to subdelegate expressly either from the Holy See or the Minister General of the Order of Friars Minor.

2. The right to bless the crucifixes for the purpose of gaining the indulgences of the Way of the Cross rests with the Minister General of the Order of Friars Minor and all actual superiors of canonical convents as well as the small residences, and the heads of Provinces, Custodies and Commissariates where such commissaries are directly under the jurisdiction of the Minister General. This is evident from the decree of Pope Clement XIV cited above. Concerning superiors of small houses, called residences, there was doubt, wherefore a special declaration conceding them the favor was secured by the Order, 11 August, 1863.<sup>5</sup> In the absence of the superior of a house the lawfully appointed vicar has the right to bless the crucifixes. Other priests of the Order do not have the faculty, neither can any superior, except Father General, give them this power. The Father General can, however, delegate priests both of his Order and also any others. The priests can easily obtain the faculty by applying to the Most Rev. Father General, Collegio S. Antonio, Via Merulana 124, Rome, Italy. In recent years a small alms of about twenty-five cents for the benefit of the Holy Shrines in Palestine was demanded with the granting of the faculty.

For the time that the European war lasts Pope Benedict XV granted, 11 Nov., 1915,<sup>6</sup> that all the priests who are chaplains in the army or navy may bless crucifixes for the soldiers to gain the indulgences during the war, and that five Our Fathers and Hail Marys with "Glory be to the Father" may be sufficient if they do not have time to say the twenty that are otherwise prescribed.

<sup>5</sup> *Acta Minorum*, Vol. I, page 132.

<sup>6</sup> *Acta Apostolicae Sedis*, Vol. VII, page 496.

3. Concerning the manner of blessing the crucifixes, it may be noted that the sign of the cross made over the crucifixes with the intention of attaching the indulgences is sufficient. The expression used in the indult of blessing the crucifixes *in forma Ecclesiae consueta* was declared to mean nothing else than the sign of the cross.<sup>7</sup> Other indulgences may also be attached to the crucifixes either before or after or at the same time that the indulgences of the Stations are put on it. If one has the faculties to attach various indulgences to religious articles, all may be given by one sign of the cross, provided no special formula is required for blessing some particular object.

It must be remembered that the person who first used such a crucifix to gain the indulgences cannot give it to another, for no one else can gain them after the crucifix has been used but it would have to be blessed over again for a second person. The general prohibition affecting all blessed objects strictly forbids selling articles of devotion after they have been blessed even though the price is not raised on account of the blessing. Indulged objects lose the indulgences by the very fact of their being bought or sold after they have been blessed.<sup>8</sup> If, however, such religious objects are bought and the buyer requests the seller to have them blessed for him, the price agreed to and the expenses of shipment need not be paid immediately but after the receipt of the blessed objects; so also with the crucifixes of the Way of the Cross. S. Congregation of Indulgences, 10 July, 1896.<sup>9</sup>

4. As to the question under what conditions or circumstances one may gain the indulgences of the Way of the Cross by using the crucifix, we notice that Pope Clement XIV, in the document of concession, says that this favor is given for the benefit of the sick, prisoners, travelers on the ocean, to those living in heathen countries where churches and chapels are few and far between, and to all others who are legitimately impeded from making the Stations in a church or chapel. Generally this last phrase is explained to the effect that any moral impossibility to visit the church just now when one desires to

<sup>7</sup> *Decr. Auth.*, No. 313 ad 4um.

<sup>8</sup> *Decr. Auth.*, No. 87 and 344 ad 2um.

<sup>9</sup> *Acta S. Sedis*, Vol. 29, page 320.

make the Stations is sufficient. Therefore all those who are a considerable distance away from the church, or who cannot well leave the house, either for want of time or other considerations, or finally those for whom it would mean a considerable inconvenience to go to church for this devotion; all these individuals can make use of the crucifix blessed with the indulgences of the Way of the Cross. If, however, one could just as well go to a church or chapel to make the Stations there but does not want to undergo even a slight inconvenience, such a one cannot gain the indulgences at home.

5. The prayers to be said in order to gain the indulgences are fourteen Our Fathers and Hail Marys, one for each Station, and five in honor of the Passion of Christ, one Our Father and Hail Mary for the intentions of the Holy Father. These must be said without interruption while holding the blessed crucifix in one's hands. Though the original concession by Pope Clement XIV required only nineteen Our Fathers and Hail Marys, still the Sacred Congregation of Indulgences declared that the one Our Father and Hail Mary for the intentions of the Church must be added (8 August, 1859).<sup>10</sup>

For the benefit of people who are very sick and cannot easily say the twenty Our Fathers and Hail Marys, the Holy See allowed the Minister General of the Order of Friars Minor to change these prayers into an act of contrition to be said by them, together with the verse, "Thee therefore we beseech to come to the aid of Thy servants whom Thou hast redeemed by Thy precious blood", and that they follow mentally the recitation of three Our Fathers, Hail Marys and "Glory be to the Father", said by someone else for them.<sup>11</sup>

If several people wish to recite the twenty Our Fathers and Hail Marys together it will suffice for the purpose of gaining the indulgences that one person hold in his hands a blessed crucifix.<sup>12</sup> It is not necessary to say these prayers kneeling, but one must abstain from occupations that would interfere with internal attention to prayer, for the indulgences could not be gained while one is occupied with distracting work.<sup>13</sup>

<sup>10</sup> *Decr. Auth.*, No. 387 ad rum.

<sup>11</sup> *ECCL. REVIEW*, Vol. 7, page 318.

<sup>12</sup> *S. C. Indul.*, 19 Jan., 1884, *Acta S. Sedis*, Vol. 17, page 402.

<sup>13</sup> *S. C. Indul.*, 13 Nov., 1893, *Acta S. Sedis*, Vol. 26, page 310.

The prayers are to be said with a contrite heart, which means, according to a declaration of the S. Congregation of Indulgences,<sup>14</sup> that one not being in the state of grace must make a perfect act of contrition to be in the necessary disposition to gain any kind of an indulgence.

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#### FATHER MATHEW, APOSTLE OF TEMPERANCE.

**B**EFORE me lies an interesting volume, a biography of Father Theobald Mathew, ably written by John Francis Maguire, M.P., a contemporary and personal friend of Father Mathew. It was published by P. J. Kenedy of New York in 1898. It will well repay reading.

We have the drink problem in the United States to-day, but it may be safely affirmed that it is trivial compared with the evil wrought by drink a hundred years ago, aye, and later in the 'thirties and 'forties of the last century. Amongst us, the man who drinks freely loses caste; a hundred years ago, public men drank, and drank to excess, and nobody seemed to mind. Pitt, the greatest statesman in England in the last years of the eighteenth and the early years of the nineteenth century, was fond of his bottle—he had been ordered by his doctor to drink port and well he fulfilled the precept—while the excesses of Fox, his talented opponent, are notorious. George IV, then Prince of Wales, drank freely. Members of Parliament, judges, lawyers, doctors, the nobility, everybody drank. It was a glory to be a "three-bottle man" when claret was the popular beverage. The history of Howe's army at Philadelphia during the Revolutionary War will occur to the reader's mind. "As drunk as a lord" dates from the period referred to, or earlier.

The habits of those who should have shown them better example had their effect on the lives of the common people. The gentry drank wine; ordinary people drank beer in England, and whiskey, which was then ridiculously cheap, in Ireland. The legitimate supply was even augmented by illicit

<sup>14</sup> *Decreta Authentica*, No. 427.

distilling. If the reader is familiar with Carleton's *Traits and Stories of the Irish Peasantry*, he will remember how prominently drink figures in its pages. And the biography of Father Mathew gives us an idea of the havoc wrought by drink at the time he began his campaign.

He who under God did more than anybody else to remedy this sad state of affairs was born in 1790 near Cashel in the County of Tipperary. A sweet, gentle boy he was, his mother's special favorite. This characteristic remained with him through life; everybody was attracted to him; nobody feared to speak to him. It was an invaluable help to him in his mission. He early manifested a vocation for the priesthood, and in 1807 he entered Maynooth. His stay there was brief. In 1808 he gave his friends a feast in his room, was caught in the act, and to save himself from expulsion voluntarily left the college.

So much the better, the reader will say. The ways of Providence are not ours. Had Theobald Mathew finished his course in Maynooth, been ordained for his native diocese, he would have gone through the usual career, holding a curacy or curacies for so many years, getting a parish when after long years of waiting his turn came. He might even have become Bishop of his diocese, and done great things for religion in his own appointed sphere. But confined by his position to local duties he could never have become Father Mathew, the Apostle of Temperance.

Having severed his connexion with Maynooth he joined the Capuchins in Dublin, and was ordained there in 1814 by the Archbishop, the Most Rev. Dr. Murray. All through life these two were fast friends, the beginning of their friendship having been made on that solemn day. The friendship of the able and saintly Dr. Murray was a thing not to be lightly esteemed.

Father Mathew's first appointment was to the Capuchin Friary at Kilkenny, but his stay there was brief. Cork and the Capuchin Friary in Cove Street are indelibly connected with his name. He went there as assistant to Father Donovan. What a history is connected with this name! Father Donovan, or Abbé Donovan as he was then known, was chaplain to a French nobleman when the Revolutionary storm



burst. His patron fled to England, thus saving his life. Abbé Donovan was left in charge of the mansion in Paris and its valuable contents. The Marquis was gone, but the Abbé was condemned to death in his stead. The morning came that was fixed for his execution. On rolled the tumbrils to the guillotine. In one of them was the Abbé Donovan, who had spent the previous night in preparing his fellow captives for death, and was now busy making his own preparation. The guillotine was reached and Abbé Donovan was about to step from the tumbril, when an officer rode up and cried out in Irish: "Are there any Irish among you?"—"There are seven of us," shouted Abbé Donovan. The officer, almost certainly one of the Irish Brigade, used his influence with the officials and guards, and had his countrymen put aside. He saved the lives of them all. Such was the history of the priest who was Father Mathew's superior. The two became fast friends.

Let us try to form an idea of the condition of the people among whom Father Mathew lived, labored, and secured such glorious results. The Penal Laws were still in force, not to be repealed till 1829. There was no public system of elementary education—that did not come till the 'thirties—and the majority of the common people could neither read nor write. They were poor, disqualified for public life by their very faith; they had the brand of inferiority on their brow. They drank, often to excess, cursed, swore, fought even, when under the influence of drink. But there was no immorality whatsoever connected with the drink traffic—public opinion would not stand that—nor gambling, nor robbery, nor violence, nor murder for money. The people were poor, and their lives were dull, so when they had a little money they drank, invariably in each other's company, out of good fellowship. That was all. If they fought when under the influence of drink, well, they fought a good fight, and bore no malice when it was over. Really there was a lot of the child about them, weakness and levity rather than downright wickedness. Their redeeming feature, the ground of hope for even the most fallen, was that they had the faith, and they had it strong, the faith begotten of two long centuries of bitter persecution. And, last but not least, they all, drunk or sober, had an extraordinary veneration, affection, and respect for a

priest, the heritage of the centuries when Irish students stole off to the Continent in trading boats, fishing smacks, and smuggling vessels, carrying with them a little money and a good knowledge of Greek and Latin, made their philosophical and theological studies in France, Spain, Italy, or Belgium, and came back as priests to minister to the people, carrying their lives in their hands. It should never be forgotten that in the bitter night of persecution the Irish priests never abandoned their flocks, nor were there ever wanting vocations to the priesthood. Especially during the first half of the eighteenth century Irish priests oftener than not had no churches, rarely had they a home. They lived in a wretched house, now with one Catholic family, now with another, as danger or necessity compelled a change of residence, but neither hardship, nor poverty, nor danger to life frightened them; they stuck to their people through thick and thin. And ever since, Irishmen stand by the priest.

There was no active persecution in Father Mathew's time. But the Catholics were cautious; they did not venture too far. Father Mathew, though a Capuchin, was clean-shaved. He never wore the religious habit in Ireland; more than likely never once in his life did he don the Capuchin's robe.

His life among the people was a quiet one, of hard, unobtrusive work. He was no pulpit orator, and as far as his spoken words were concerned, it was easy to criticize them adversely. But he was in downright earnest, and *he practised what he preached*. The following is Archdeacon O'Shea's estimate of him: <sup>1</sup>

We have ourselves more than once gone to hear this preacher, with the express intent of duly and fairly estimating his powers as a speaker, and we have summoned to our aid as much of our critical bitterness as we conceived sufficient to preserve our judgment uninfluenced by the previous charm of his character. We were not listening to his affectionate, earnest, and pathetic exhortation more than ten minutes, when our criticism, our bitterness, our self-importance left us; all within us of unkind and harsh was softened down; our heart beat only to kindlier emotions; we sympathized with our fellow-Christians around us. We defy the sternness and severity of criticism to stand unmoved, though it may remain unawakened, while

<sup>1</sup> Life, pp. 67-68.

Mr. Mathew is preaching; and this is surely no mean criterion of the excellence of his character, and the efficiency of his ministry in the pulpit.

He has the advantage (though he appears to make little use of the advantage) of possessing a finely formed, middle-sized person, of exquisite symmetry; the head, of admirable contour, and from which a finished model of the antique could be cast; the countenance intelligent, animated, and benevolent; its complexion rather sallow, inclining to paleness; eyes of dark lustre, beaming with internal peace, and rich in concentrated sensibility, rather than speaking or kindling with a superabundant fire; the line of his mouth, harmonizing so completely with his nose and chin, is of peculiar grace; the brow, open, pale, broad, and polished, bears upon it the impress not merely of dignified thought, but of nobility itself.

His principal talent lies in the disposal of the persuasive topics. He is fond of appealing to the warm devotional feelings that have their fixed and natural seat in the Catholic bosom; to the devotional recollections and associations that alternately soothe and alarm the Catholic mind. To all these he appeals; matters so full of thrilling interest, and of inherent eloquence, that they burst on the soul with an all-subduing instantaneousness, and electric force, purifying and ennobling the commonest phraseology that happens to be selected as their vehicle. Thus has this excellent young man gone on, notwithstanding many imperfections, which may yet be removed by ordinary study and attention, preaching earnestly and successfully, and enforcing truth, and illustrating the beauty of the doctrine of his religion, by the noblest, the fairest, the most convincing comment—the undeviating rectitude, the unspotted purity, the extensive and indefatigable beneficence of his life. *O, si sic omnes!*

Mr. Maguire's estimate of Father Mathew as a preacher follows, and let it be borne in mind that Mr. Maguire knew him personally, and often heard him preach.<sup>2</sup>

Those who for the most part thronged to hear him, and crowded his little church with that object, were not inclined to be critical, or very capable of criticism. They came, in a humble spirit, to hear the Gospel expounded, to be told of the mercy and goodness of God, of the beauty and holiness of charity, by one whose life was the living example of the precepts he taught. What was it to them, if a simile were false, or a metaphor out of place, or an image occasionally tawdry, or a sentence wanting in polish, or a chain of reasoning

<sup>2</sup> Life, pp. 65-66.

loose and inconclusive? They crushed into that little temple to listen to the word of God preached by a man of God; and in that expectation they were never disappointed. Once within that church, they yielded themselves implicitly and unhesitatingly to his spiritual and moral guidance and they went with him whither he led them. Aye, and even those few who ordinarily could sit coldly in judgment upon the excellencies or the defects, the style or manner of a preacher, and who, perhaps, came just to see something of the young priest of whom the "common people" and the "old women" talked so much—even they, cool critics and lofty judges, as they held themselves to be, found themselves suddenly surprised by strange dimness of vision and a choking sensation in the throat, at the unpretending pathos of the preacher. What was the charm that held spellbound the close-packed hundreds beneath the pulpit, that riveted the attention of crowded galleries, and moved the inmost hearts even of those who had come to criticize? The earnestness of the preacher. Not the earnestness of the actor, who simulates, with cunning declamation and by impassioned gesture, the ardor of nature. No; it was the earnestness of truth, of sincerity, of belief. Father Mathew practised what he preached, and believed what he so persuasively and urgently enforced. Then, the emotion, which his voice made manifest to the ear, and which his agitated features made visible to the eye, was real, genuine, springing from the heart, thrilling his nerves, warming his blood, quickening his pulse—felt in every fibre of his frame. There was established between the preacher and the audience the most complete and perfect identity of feeling, the result of the sympathy which they mutually felt.

Father Mathew preached from the pulpit; he gathered the fruit in the confessional. The church was a small and poky one, the crowds large. Father Mathew sat in a miserably small box to hear his penitents, who came in their working clothes, bringing with them the odors that suggested their various occupations—some that of salt fish, others that of the butcher's shop or the sausage factory, and worst of all were the lamplighters whose duty it was to look after the fish oil in the street lamps. Certain mornings in the week Father Mathew sat and heard confessions from five to eight, or five to nine. As soon as the eight or nine o'clock Mass was over, and he had breakfast, he returned to the confessional. On Saturdays and the eves of holidays he sat as late as ten or eleven o'clock. Sometimes he put in fifteen hours a day hearing confessions. His penitents clung to him and brought

others. Finally his fame as a confessor was so well established that it spread into the next county, and people who came to market would not return home till they had gone to confession to Father Mathew.

In the course of his ministry Father Mathew had seen a great deal of the sin and misery caused by drink. Himself a total abstainer, he had no direct connexion with any temperance movement. There was a total abstinence association in Cork, the leading figures in which were the Rev. Nicholas Dunscombe, an Episcopalian, Richard Bowden, a Unitarian, and William Martin, better known as Billy Martin, a Quaker. Their success was very meagre. Their doctrine and practice were novel, nor had they the ear of the people. No wonder. They were all non-Catholics, and Catholic Emancipation was carried only in 1829. *Timeo Danaos et dona ferentes*. Billy Martin was the brains of the movement. He knew Father Mathew, and was well aware of his influence with the people. We know how this influence was secured by Father Mathew's sermons, by his long hours in the confessional, by his blameless, holy life. Billy Martin would say in his Quakerish fashion: "O, Theobald Mathew, if thou would only give thy aid, much good could be done in this city." Father Mathew pondered and thought. No impulsive movement appealed to him. At length his mind was made up. At a meeting in the schoolroom he delivered a short address on the evils of drunkenness and the benefits of total abstinence. Then he came to the table, and taking the pen said in a voice heard by all: "Here goes in the name of God," and signed as follows: Rev. Theobald Mathew, C.C., Cove Street, No. 1. This was on the 10th of April, 1838.

It quickly became known that Father Mathew had signed the pledge. His example was immediately followed. Three months after he signed the pledge, he had 25,000 followers; in five months he had 131,000; and in less than nine months there were in Cork, 156,000 voluntary total abstainers. The pledge as administered by Father Mathew was for life. This start having been made in Cork, henceforth the movement was national.

Father Mathew traveled throughout Ireland to administer the pledge. He went either at the invitation of the bishop or

the local pastor. His first visit was to Limerick, whither he had been invited by the Bishop, the Most Rev. Dr. Ryan. He arrived there the first week in December, 1839. Even on the day before he was expected to arrive, the streets were thronged with people from all parts of the county, from the neighboring counties, and from the adjoining province. That week he administered the pledge to 150,000 people.

In 1842 he visited Glasgow at the invitation of the bishop. Glasgow papers are staid and sober as a rule, but they grew quite enthusiastic over Father Mathew. The first day of his visit he administered the pledge to 1,500, the second to 12,000. The third day the numbers were so immense that the count was lost, but from ten in the morning till six in the evening Father Mathew was busy administering the pledge to groups of people. From Glasgow he went to Edinburgh. In 1843 he visited London, taking in on his way Liverpool, Manchester, Salford, Huddersfield, Wakefield, and Leeds. In London alone he had 600,000 adherents. Archbishop Hughes invited him to New York, where he arrived in 1849. He administered the pledge in New York, Boston, Washington, Richmond, Wilmington, Savannah, New Orleans, and Little Rock. During his American tour his secretary kept a diary. One entry may be quoted, serving as it does to illustrate Father Mathew's method:<sup>3</sup>

This will be a memorable day in Wilmington. Father Mathew, as usual, celebrated the holy sacrifice at half-past seven o'clock, lectured and administered the pledge; and at eleven o'clock preached—his text, "The Lord in His holy temple". The sermon universally applauded by all present. The little church was never filled so much before. Three-fourths were Dissenters, and many known to possess strong prejudices. All most orderly and respectful. Immediately after the sermon, spoke on temperance with much ability and force. His arguments, as usual, most conclusive, replete with spiritual quotations. The majority of the Catholic community, and several others, most respectable people, took the pledge. The Rev. Thomas Murphy and the boys on the altar were the first. The impression made by Father Mathew's sermon and discourses has had a most beneficial effect, especially with those of different opinions and strong prejudices. During the day he had some Americans, whose accession was

<sup>3</sup> Life, p. 483.



much applauded, and who acknowledged they would not take a pledge from any other individual.

Father Mathew died in 1856. To how many did he administer the pledge? No accurate figures are available. The number has been put as low as 2,000,000, and as high as 4,000,000. Three million seems a safe and conservative figure. The pledge was extraordinarily well kept. Men and women who had taken the pledge from Father Mathew were numerous in the 'seventies, fewer in the 'eighties, fewer still in the 'nineties. And the good work is still being done. Passing over local total abstinence societies, the Capuchins, Father Mathew's brothers in religion, have a flourishing total abstinence society in Church Street, Dublin, and they are invited by the bishops to preach and organize total abstinence in their dioceses. Gardner Street, Dublin, is the headquarters of the Pioneer Total Abstinence Society, the pledge of which is for life. You see its badge everywhere, in trains, in shops, and as you walk along the street. The Pioneer Pledge is remarkably well kept.

What were Father Mathew's methods? Personal example, direct appeal to the will of individuals or of groups. He never was a prohibitionist. Prohibition seems to be a purely American idea. What should be the attitude of priests toward it?

When a priest says, "Here goes in the name of God," and signs the pledge, he is on safe ground. So also, when he points out to his hearers the evils of drunkenness and invites them to become voluntary total abstainers. But when he appears on the prohibition platform, is he in the right surroundings? To me it is a matter of grave doubt. Prohibition oratory should not blind us priests to the following principles:

1. The moderate use of intoxicating drink is perfectly lawful.
2. Total abstinence is *de consilio* not *de precepto*, except in the case of him to whom on account of previous excesses drink even in moderation is the proximate occasion of sin.
3. What do our readers think of this view? It seems to me unlawful activity to engage in prohibitionist propaganda unless the man who chooses to drink in moderation is ac-

corded perfect liberty to get what he desires. Without this saving clause prohibition seems an unjust invasion of a man's personal liberty without due cause.

Frankly, the whole prohibitionist movement to me is suspect. It seems to savor of Manicheanism. When a Catholic paper has to answer an inquiry as to whether Mass is likely to be said in grape juice to avoid giving offence to the susceptibilities of non-Catholic prohibitionists, and when a minister, as at a recent Methodist Conference, proposes to censure President Wilson for putting wine on his table when he was entertaining, the average healthy-minded Catholic will pause. There is a flavor of arrogance and spiritual pride in the words and acts of those who constitute themselves leaders in the prohibitionist movement. The theory of the prohibitionists is shallow and erroneous. With them, it is the saloon and nothing else. It is not the saloon, it is the unbridled appetites of those who go to the saloon and drink to excess that are responsible for the drink evil. Father Mathew never attacked the saloon, or the saloon-keeper. By inducing the frequenters of the saloon to become voluntary total abstainers, he left the saloon empty, and the owner engaged in some other business. Another merited criticism of the prohibitionist movement is its total elimination of the supernatural. We all know its methods, meetings, speeches, whirlwind campaigns, elections. But there is not a word about prayer, about avoiding the occasions of sin, about seeking the help of the grace of God to overcome an evil habit that has been contracted. Voting the town dry will not take away a man's passion for strong drink. That means a personal effort, in which the individual needs the grace of God, and without which he will fail. Since prohibitionists have become politicians we hear the cry "A Saloonless Nation by 1920".

Prohibition? Or personal example, and voluntary total abstinence for our people? Which is the safer and sounder course for us priests?

VIATOR.



## Analecta.

### ACTA BENEDIOTI PP. XV.

AD R. P. SERAPHINUM CIMINO, ORDINIS FRATRUM MINORUM  
MINISTRUM GENERALEM, SEPTIMO EXEUNTE SAECULO EX  
QUO INDULGENTIA PLENARIA DE PORTIUNCULA PRIMUM  
DIVINITUS DATA EST.

Dilecte Fili, salutem et apostolicam benedictionem.—Ingravescente in dies hac mole communium miseriarum, quae Nos praecipue habent anxios et sollicitos, omnem equidem occasionem, quae nobis offeratur, arripimus propitiandae humano generi divinae maiestatis. Nam, cum miseros faciat populos peccatum, in hoc devenimus rerum discrimen, ut nisi vulgo homines paeniteat deliquisse ac paenitendo melioresque mores inducendo Dei benignitatem mundo concilient, nulla iam salutis spes reliqua videatur. Iam vero ad excitandum in bonis vel salutaris paenitentiae vel sanctioris vitae studium, opportune contingit ut illud propediem commemoretur tam praeclarum divinae indulgentiae munus, ante annos septingentos, beatissimo Francisco deprecante, tributum hominibus, quod a Portiuncula nominatur. Neque enim huius beneficii quisquam potest esse particeps, quin ante rite confitendo peccata expiaverit, omnemque omnino culpae amorem abiecerit. Accedit quod qui hanc lucrantur admissorum veniam, iis licet non sibi solum sed etiam pie defunctis in Christo eam lucrari: quibus

ipsa facultas rei saepius iterandae mirum quantum solatii potest afferre. Id quod, si unquam alias, est certe peropportunum hoc tempore, cum haec maximi belli immanitas multitudinem animarum, quae igni piaculari addictae sunt, innumerabilibus cotidie funeribus adaugetur. Itaque vehementer quidem cupimus ut toto orbe catholico ad sacras Franciscanum aedes vel ad eas quas sacrorum Antistites destinaverint, frequentior solito christianus populus, huius veniae impetrandae causa, confluat, sed ibi maxime id fiat ubi primum illa divinitus oblata est. Quamobrem statuimus ut integri anni spatio, id est a vespere primi diei mensis augusti proximi ad occasum secundi diei mensis eiusdem consequentis anni, quisquis rite confessus et caelesti dape refectus Assisiatem Basilicam Sanctae Mariae ab Angelis adierit ibique pro Ecclesia ad mentem Summi Pontificis Deo supplicaverit, toties Plenariam Indulgentiam lucretur, quoties eam aedem inviserit. Atque ad amplificandam horum sollemnium dignitatem, iis Nosmet ipsi volumus per Legatum adesse; idque muneris dilecto Filio Nostro cardinali Philippo Giustini, quem Ordo Fratrum Minorum patronum habet, demandamus. Sperandum vero est fore ut compluribus ex omni ora ac parte terrarum natale solum Francisci atque incunabula institutorum eius adeuntibus, iterum illa sanctissimae vitae species ac forma valeat ad excitandum in hominibus studium christianae sapientiae et disciplinae, in primisque illius, quae hodie tantopere elanguit, fraternae caritatis. Caelestium autem bonorum auspicem et paternae benevolentiae Nostrae testem, tibi, dilecte Fili, et omnibus sodalibus tuis apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die XXIX mensis iunii MCMXVI, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

#### SACRA CONGREGATIO CONSISTORIALIS

##### DECRETUM OMAHENSIS ET KEARNEYENSIS MUTATIONIS FINIUM.

Cum Metropolitanus et Episcopi ecclesiasticae provinciae Dubuquensis, supplicem libellum ad Sanctam Sedem porrexissent ut a dioecesi Omahensi ad dioecesim Kearneyensem

transferantur comitatus civiles *Wheeler, Greeley, Howard* et ea pars comitatus *Hall* quae, a flumine *Platte* separata, versus septentrionem sita est, SSmus D. N. Benedictus XV, rebus omnibus mature perpensis, de consilio Emorum huius Sacrae Consistorialis Congregationis Patrum et suppleto, quatenus opus sit, interesse habentium consensu, annuens praefatis precibus, fidelium utilitati et Kearneyensis dioecesis incremento apprime cessuris, de plenitudine potestatis statuit ut praefati comitatus civiles *Wheeler, Greeley, Howard* et ea pars comitatus *Hall*, superius definita, a dioecesi Omahensi subtraherentur et ad dioecesim Kearneyensem assignarentur.

Statuit insuper Sanctitas Sua ut haec executioni demandentur per R. P. D. Ioannem Bonzano, Archiepiscopum titularem Melitenensem et in Foederatis Statibus Americae Septentrionalis Delegatum Apostolicum, eidem tribuens necessarias et opportunas facultates, etiam subdelegandi, ad effectum de quo agitur, quamlibet personam in ecclesiastica dignitate constitutam, ac definitive pronuntiandi super quavis difficultate vel oppositione in executionis actu oritura, facto praeterea ei onere ad hanc S. Congregationem intra sex menses exemplar mittendi, authentica forma exaratum, peractae executionis.

Hisce denique super rebus eadem Sanctitas Sua praesens edixit consistoriale decretum: contrariis quibusvis minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 13 maii 1916.

✠ C. CARD. DE LAI, EPISC. SABINEN., *Secretarius*.

L. \* S.

✠ THOMAS BOGGIANI, ARCHIEP. EDESSEN., *Adessor*.

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#### SAORA CONGREGATIO RITUUM.

##### I.

##### DUBIA.

Rmi Episcopi Dioecesium Vizagapatamensis et Nagporensis, qui iam receperunt Kalendarium ad usum ipsarum Dioecesium a S. Rituum Congregatione revisum et approbatum, sequentia dubia pro opportuna solutione eidem S. Congregationi exposuerunt; nimirum:

I. An eiusmodi Kalendarium alhiberi possit ab omnibus sacerdotibus sive saecularibus sive religiosis suae Dioecesis?

II. An titulares Ecclesiarum Cathedralium et Patronus Indiarum debeant ab eisdem sacerdotibus omnibus celebrari cum octava, vel sine octava?

III. An Episcopi utriusque Dioecesis possint mutare titulares Ecclesiarum, sive quia incerti sunt, sive quia nec approbati, vel non habent Officium in Kalendario Dioecesano?

Et Sacra eadem Congregatio, audito specialis Commissionis voto, rescribendum censuit:

Ad I. Servetur decretum de Festis localibus diei 28 februarii 1914 ad I et III.

Ad II. Serventur Rubricae novissimae ad normam Bullae *Divino afflatu*, Breviarii Romani, tit. IX, nn. 2° et 3°.

Ad III. Nihil innovetur, si agatur de Sanctis in Martyrologio Romano vel in eius Appendice approbata insertis. Si vero agatur de Ecclesiis consecratis et de titularibus incertis, proponatur elenchus antiquorum vel novorum titularium S. Rituum Congregationi pro approbatione. Quod si Ecclesia non fuerit consecrata aut solemniter benedicta, ipse Episcopus eam benedicat vel consecret, assignando Mysterium vel Sanctum Titularem iuxta Rubricas et Decreta; prae oculis habito, quod Beatis nec Ecclesiae, nec Altaria dedicari possunt.

Atque ita rescripsit et declaravit. Die 5 maii 1916.

✠ A. CARD. EP. PORTUEN. ET S. RUFINAE, S. R. C. *Pro-Praefectus*.

L. \* S.

ALEXANDER VERDE, *Secretarius*.

## II.

### DUBIA DE MISSA VOTIVA SACRATISSIMI CORDIS IESU ET DE PRECIBUS POST MISSAM.

A Sacra Rituum Congregatione sequentium dubiorum solutio expostulata est:

I. An Missa Votiva Sacratissimi Cordis Iesu, a Leone Papa XIII concessa pro qualibet Feria Sexta, quae prima in unoquoque mense occurrit, prohibita sit in omnibus Festis Domini, iuxta Decretum n. 3712 diei 28 iunii 1889; vel tantum in Festis Christi Domini, ad mentem novarum Rubricarum tit. IV, n. 7, tit. VI, n. 4 et iuxta Notanda in Tabellis n. 8?



II. An Preces post Missam omittere debeat Sacerdos, qui Sacrum facit in Oratorio cuiusdam Communitatis Religiosae, dum ipsa Communitas vel lectioni meditationis, vel alteri Missae assistit, vel ad recipiendam Sacram Communionem accedit, vel pias preces in communi recitat?

III. An liceat Preces omittere in fine Missae quae celebratur in altari Sanctissimi Sacramenti si immediate post eam Sacra Communio administranda sit?

Et Sacra eadem Congregatio, audito voto specialis Commissionis, respondendum censuit:

Ad I. *Negative* ad primam partem; *affirmative* ad secundam.

Ad II. *Negative*; et in casu Preces praescriptae recitentur submissa voce tam a Sacerdote celebrante quam a clerico seu inserviente vel tantum respondente; et dentur Decreta, praesertim Decretum de precibus in fine Missae recitandis diei 20 iunii 1913.

Ad III. *Negative* iuxta decretum suprarelatum, et in casu Sma Eucharistia administretur post Preces.

Atque ita rescripsit ac declaravit, die 2 iunii 1916.

✠ A. CARD. EP. PORTUEN. ET S. RUFINAE, S. R. C. *Pro-Praefectus*.

L. \* S.

ALEXANDER VERDE, *Secretarius*.

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## ROMAN CURIA.

### PONTIFICAL APPOINTMENTS.

17 April, 1916: The Right Rev. Felix Ambrose Guerra, Titular Bishop of Hamatha, appointed Archbishop of Santiago, Cuba.

19 May, 1916: Monsignor Henry Daly, of the Archdiocese of Westminster, appointed Secret Chamberlain Supernumerary of the Pope.

## Studies and Conferences.

### OUR ANALECTA.

The Roman Documents for the month are:

POPE BENEDICT XV extends the Portiuncula Indulgence (on the occasion of the seventh centenary of its first institution) to all who visit the Portiuncula church at Assisi between 1 August (from first vespers), 1916 and 2 August (sundown), 1917.

S. CONGREGATION OF CONSISTORY by Decree 13 May, 1916, ordains a change in the limits of the dioceses of Omaha and Kearney, by transferring to the latter the counties Wheeler, Greeley, Howard, and that part of Hall county which lies north of the river Platte. All disputes arising out of this change are to be settled by the Apostolic Delegate.

S. CONGREGATION OF RITES answers (1) a doubt about the observance of a local calendar; and decides (2) that the prayers prescribed at the end of Mass are to be recited before distributing Holy Communion.

ROMAN CURIA gives official list of pontifical appointments.

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### DANGER IN GIVING OUT FICTION FOR RELIGIOUS TRUTH.

To the Editor, THE ECCLESIASTICAL REVIEW.

It never entered into the plans of Christ to reveal all at once the whole sum of religious truth to His disciples, or to acquaint them at any time with all the whys and wherefores of the truths which He thought it proper to reveal. He gave them as much as was good and sufficient for them, and put a veil over the rest. Had He done otherwise, there would be no such thing as divine faith. Whenever the Apostles itched to get information not intended for them, the Master never failed to administer a mild rebuke. Thus, to give a single instance, when they were curious to learn something anent the end of the world, He answered: "It is not for you to know the times and the moments which the Father has put—or kept—in His own power". That was one of God's secrets, and not for them to fathom.

What God saw fit to show us should be, and is, enough for us, and we ought to rest content with it and ask no more. The deposit of faith handed down through the Sacred Scriptures and authentic tradition is ample enough to serve the Creator's purposes, and it is ample enough to serve ours too. There is certainly no need to enlarge upon it and add to it. "The disciple is not above his master," and what sufficed for the Master must suffice for His disciples. If we attempt to go beyond that, and improve upon it, we run a serious risk of holding forth as the teachings of Christ the "doctrines and traditions of men", thereby putting ourselves in the same category with the ancient Pharisees.

All Catholic preachers and teachers admit this, of course, in theory, but all do not admit it in practice. And what I say of preachers and teachers applies more particularly to certain religious writers. A considerable quota of all three classes, not satisfied with the wide range of approved religious truth allowed them, persist in drawing on their imaginations for explanations and developments and details which have no basis of reality outside their own fancy. Growing weary of the monotony they experience on the regular and direct route, they stray off into the by-paths to seek for novelities and sensations. And being looked upon as safe guides by many of the injudicious or ill-instructed, they lead others away with them. Some of these never find their way back to the right road; and even those who do find it, have lost much valuable time in their journeying toward their destination.

What the motives of these fanciful preachers and teachers and writers may be, it is not ours to judge. While some of them are probably mere novelty-hunters trying to make an impression, or to win fame and popularity, by dishing-up the unusual, no doubt the majority are really sincere, thorough believers in their own home-made traditions and legends. They are simply following their peculiar bent of mind, and hope thereby to accomplish good. There is no need to impugn the motives of any of them. The point here is to show that, be their motives what they may, their methods are frequently hurtful to the religious faith and peace of mind of many of their hearers or readers. This is particularly true of the age in which we live. In the ages of faith the un-

founded speculations or fanciful legends of pious dreamers were not so baneful; but in the critical days in which our lines are cast, they are extremely dangerous.

First, as regards unbelievers. These, in nearly every case, are unable to distinguish between what Catholic books and sermons are approved by the Church, and what are merely the private opinions or baseless imaginings of individual Catholics; and of course it is but natural that such people should consider whatever they hear from a Catholic pulpit, or read in a Catholic book, as the genuine teaching of the Church. And when persons of discernment come across some of the "fish stories" served up to them by these imprudent preachers and writers, it is easy to forecast the result. They are likely to become disgusted with the whole sum and substance of Catholic doctrine and refuse to prosecute further the search for truth. And since they put these ultra-Catholic, unsanctioned notions on a par with our approved teachings—and that without any fault of theirs—we cannot blame them.

Again, in so far as Catholics themselves are concerned. The fact that we, all of us, have been most liberally dosed with these pious legends in our childhood and youth, and yet managed to recover, is a proof that they are not seriously detrimental to well-instructed or well-balanced people who have sense and judgment enough to separate the wheat from the chaff. But, unfortunately, there are legions of Catholics whose religious instruction never goes beyond the elementary stage, who are not thoroughly grounded in the principles and teachings of their Church, who know little beyond what they were taught as children; and to such as these the class of books and sermons to which I refer may prove very damaging in their maturer years. When they come to the age of discretion they must realize that a not inconsiderable portion of the religious pabulum on which their childish minds were fed is purely fanciful, without any foundation in fact; and, if they lack the saving grace of judgment, they are apt to put all in the same category—the true with the false or uncertain, the wheat with the chaff—and throw them all overboard.

I take it for granted that there is no need to specify here, that the reader knows what the writer is driving at. We cannot afford to mention by name any of the books or sermons to

which we refer. They must be familiar to most readers. Many of us have heard descriptions of hell, for instance, which almost forced us to the conclusion that the preacher had been there on a tour of inspection, had made a thorough study of all its machinery, and was perfectly acquainted with its every nook and cranny. They describe its temperature to the smallest fraction of a degree, the special kinds of torments designed for special kinds of sin, the appearance of the place, or state, and its inhabitants, etc. A convent-school graduate once told the present writer that she was puzzled as a child over the possibility of getting her into one of the small boxes (one foot by six inches) which the good Sister described as the abodes of the damned. And she added that she is still more puzzled now that she has taken on more than a hundred pounds since her school days. Now what, in the name of common sense, is the use of filling children's heads, or the heads of adults either, with such nonsense? Isn't hell bad enough as it is, or as it is known to us from Scripture, without drawing on our imagination for all these lurid, hobgoblin pictures? If we confine ourselves to what is of faith, or at least to what has the approval of authentic tradition, we shall have more than enough to produce the desired impression on our hearers. The fanciful details will serve only to disgust many who realize that they are but fancies; and, if the hearers are ill-balanced, they may be led to doubt the doctrine altogether.

Of course the man who would undertake to do away entirely with the legendary in religion would be undertaking an altogether hopeless task, an impossible task. There is a natural tendency to the legendary inborn in the human race. We find it all through history, secular as well as sacred. Every historical student is aware that the largest portion of ancient profane history is of this character—legendary or mythical. How much of the so-called history of Ulysses and Hector, of Æneas and Romulus and Remus, etc., is true, and how much mythical? And there is no need to go back to the heroes of antiquity to prove this point. Have not myths grown up even round the name of such a comparatively recent celebrity as our own George Washington? Men are naturally prone to weave myths and romances about the names

and memories of their national heroes, particularly their progenitors, the founders of their race or family.

And they carry that same tendency with them into their religious faith. Witness the old pagan mythology. No nation is exempt from it. And so it has flourished to a certain extent in the Christian religion itself. Even in the first age of the Church apocryphal gospels abounded—pure products of the imagination in most cases, purporting to give details of the lives and doings of the Master and His Blessed Mother and His Apostles. And the self-same tendency has been in operation in every age of the Church's history; men and women drawing on their fancy to improve on the apocryphal gospels, and to magnify the name and fame of their favorite or patron saints by attributing to them unauthenticated wonders. The writer trusts it is not necessary to state that there is no intention of reflecting on the well-attested miracles of the saints—those recognized by the Church—but only on those which have had their origin in the fancy of the enthusiast.

Assuredly the less of this ultra-Catholic stuff we have, the better for the rank and file of the faithful, and the better the outlook for the conversion of non-Catholics. And while we cannot expect to eradicate entirely this itching tendency for the legendary, for groundless marvels and fanciful picturings, it will be by no means a loss of time or energy to try to lessen the output. As we said before—and it can't be stated too often or too strongly—we have enough, and more than enough, to appeal to the hearts and minds of the intelligent, in the duly approved and tried and tested traditions of the Church, without drawing on the imagination for extra supplies.

The truth, and nothing but the truth, must be our motto, if we mean to hold the people of this and succeeding generations. I omit "the *whole* truth" purposely, because there are many whom, on account of their ignorance or unsophisticatedness, the *whole* truth might hurt instead of benefiting. As Cardinal Newman has pointed out, in several of his works, the principle of the "economy" has been in use in the Church almost from its inception. We have seen that Christ Himself used it, and the Father before Him. Thus the Almighty is said to have "winked at the times of ignorance among the



heathen", and He permitted divorce to the Jews "because of the hardness of their hearts". Joseph "made himself strange to his brethren"; Elisha kept silence on request of Naaman to bow in the temple of Rimmon; St. Paul circumcized Timothy while protesting that "circumcision availeth not".

"The principle of the Economy is this", writes Newman, "that out of various courses in religious conduct or statement, all and each allowable antecedently and in themselves, that ought to be taken which is most expedient and most suitable at the time for the object in hand." As the present writer remarked in the beginning of this paper, "Almighty God did not all at once introduce the Gospel to the world, but gradually prepared men for its profitable reception; so, according to the doctrine of the early Church, it was a duty for the sake of the heathen among whom they lived, to observe a great reserve and caution in communicating to them the knowledge of 'the whole counsel of God'. This cautious dispensation of the truth, after the manner of a discreet and vigilant steward, is denoted by the word 'economy'. It is a mode of acting which comes under the head of Prudence, one of the four Cardinal Virtues."

It is evident, from Cardinal Newman's words, that the economy refers to moral conduct as well as to dogmatic teaching; and Newman himself emphasizes this in the following observation: "I have shown above that the doctrine in question had in the early Church a large signification when applied to the divine ordinances; it also had a definite application to the duties of Christians, whether clergy or laity, in preaching, in instructing or catechizing, or in ordinary intercourse with the world around them." All of us can recall numerous instances in which it would have been the height of imprudence to give out the whole truth to the immature, the ill-instructed, or the ill-balanced, for the simple reason that they would be likely to abuse their new-found knowledge, to become full-fledged casuists in their own cases, to trifle with moral law, to go the limit, or even beyond the limit—their only aim being to stay on the hither side of mortal sin. These are instances, certainly, to which applies the old saw, "Where ignorance is bliss, 'tis folly to be wise".

Strict adherence to moral principle, and not casuistry, is what these people need. If you inform them, for example, that the theft of a certain amount is but a venial offence, that ordinarily casuists hold it requires five, or eight, or ten dollars to constitute a mortal sin, many of them will have little scruple in appropriating the amount within the limit of grievous sin. And so with many other instances that might be mentioned.

However, there is such a thing as carrying the "economy" itself to excess; and the one extreme is apt to prove as detrimental as the other. Writing on this subject, Cardinal Newman remarks: "It may be said that this principle, true in itself, yet is dangerous because it admits of an easy abuse, and carries men away into what becomes insincerity and cunning. This is undeniable; to do evil that good may come, to consider that the means, whatever they are, justify the end, to sacrifice truth to expedience, unscrupulousness, recklessness, are grave offences. . . . The abuse of the 'economy' in the hands of unscrupulous reasoners is obvious. Even the *honest* controversialist or preacher will find it very difficult to represent, without *misrepresenting*, what it is yet his duty to present to his hearers with caution or reserve. Here the obvious rule to guide our practice is to be careful ever to maintain *substantial* truth in our use of the economical method. And so far from concurring at all hazards with Justin, Gregory, or Athanasius, I say it is plain they were justified or not in their economy, according as they did or did not mislead practically their opponents. It is so difficult to hit the mark in these perplexing cases that it is not wonderful should these or other Fathers have failed at times, and said more or less than was proper." And he ends his remarks on the matter by casting a very serious doubt on the general expediency of the economy in our own day and generation, at least so far as his own country is concerned. "As to the Catholic religion in England at the present day, this only will I observe—that the truest expedience is to answer right out when you are asked; that the wisest economy is to have no management; that the best prudence is not to be a coward; that the most damaging folly is to be found out shuffling; and that the first of virtues is to 'tell truth and shame the devil'."

It will be seen from all this that the proper use of the economy is an extremely delicate matter, one requiring no ordinary degree of judgment, since even the Fathers sometimes fell into error in applying it. What Newman says of the Church in England, applies with equal force to our own country, conditions being practically the same. Unless there is a manifest reason for using the economy, for concealing part of the truth; unless there is a real necessity, or a real utility in sight, it is decidedly the part of discretion to tell the truth, without any shifting or evasion; for, as Newman says, should we be subsequently found out in what our hearers will likely consider a downright lie, it will prove the most damaging folly of all; they will lose all confidence in our guidance.

While the telling of the whole truth to those who are unable or unwilling to make a right use of it, who might even abuse it, may be, in some circumstances, highly indiscreet, rather harmful than beneficial, the other extreme, the deliberate perversion of the truth, would prove a far more serious blunder. When an inquirer asks outright whether an act or an omission is sinful or not, mortally or venially sinful, he is entitled to a truthful answer. The reply should, of course, be accompanied by explanations calculated to guard the questioner against misconception or abuse; but give the truth at all events. Otherwise the questioner is forced to one of two conclusions: either that you do not know the truth of the matter, or that you are deliberately trying to keep him in ignorance—either of which conclusions is equally fatal to the confidence he had in you.

I am aware that theologians commonly hold to the opinion that where people are inculpably ignorant of the grievousness of an offence which, in all likelihood, they would keep on committing even if they knew the truth, it is better, in certain cases, to leave them in their ignorance. It is a matter of balancing the good and the evil likely to result from a concealment of the truth. But, even admitting the validity of this balancing theory, is it not true, on the other hand, that many who are committing acts subjectively venial but objectively grave, through ignorance, would strive to rid themselves of their bad habits if they once knew the truth? Again

it might be argued that those who are so ill-disposed that they would continue in their course even with the knowledge that it is gravely sinful, are not so very innocent after all; and the wisdom of sacrificing the interests of truth for their sake is rather doubtful; there is not much of a gain to justify the risk. Better far to tell the truth and take the consequences; it will prove the safer course in the long run.

Every confessor knows of the multitudes of subjective mortal sins committed daily owing to this concealment of the truth—sometimes to positive acts of something very close to downright untruth—by teachers and preachers. Words and thoughts and omissions which are at most but venially sinful—at times not even *venially* sinful—are magnified by the ill-instructed or timorous into grave sins; and not rarely some of these peccadilloes are among the most common of human failings, failings which it is almost morally impossible to avoid altogether. Even on the balancing of good and evil theory, is it wise to permit this condition? Would it not be far more *politic*, as well as far more moral, to tell the truth? It would require more work, in the way of explanation, from religious teachers—higher motives of morality than the mere steering clear of mortal sin; the grievousness of *any* sin, no matter how apparently trifling; the dangers of trifling—"qui spernit modica, paulatim decidet", etc.; but would it not be well worth while? Should not the interests of the ninety-nine be looked after as well as those of the one who has gone astray?

Does it make for moral betterment to leave our people under the impression that "damn" is a mortal sin, or even a venial sin? Or that the telling of an officious lie, or a jesting lie, or the theft of a few pennies, is grievously sinful? Do not these misunderstandings simply increase the number of subjective mortal sins? And, taken all in all, which side of the scales is the weightier, the good or the evil? Even the most innocent and inoffensive actions are frequently construed as sinful by young folks who have been misled by their well-meaning but thoroughly indiscreet teachers. To give what is perhaps an extreme instance: the present writer has heard young women accuse themselves of whistling as something seriously immoral, and that because their pious teachers

taught them that "when a girl whistles, she makes the Blessed Mother weep". Probably many of those who read these lines have had the same or similar cases to deal with.

And what I say of the moral side of religion holds equally true of dogmatic and historical instruction. Where the doctrine of the Church is clear and explicit on points of faith, needless to observe, it should be given as the Church gives it, without let or stint, no matter how strange or improbable it may appear at first blush to the hearers; and no matter how unpalatable it may be to them. But there is not very much to be feared from this quarter, unless in the case of a number so small as to be practically negligible—those who are either materially or formally heretics. The overwhelming majority will never mince matters when the faith is at stake.

It is in matters which are open and free to discussion that the real danger lies; particularly in unauthenticated "traditions". As I remarked above, there are some minds so constituted that they have a natural bent to the marvelous, the unusual. They need not to be egged on but rather to be held in check. Every people under the sun has its myths, both in sacred and secular, or profane, history. Who started them, as a rule we know not. Probably natural-born poets who came gradually to regard their poetic images as real facts. Far be it from the present writer to presume to accuse any single one of them of deliberate dishonesty. It is a peculiar psychological phenomenon, but it is a psychological fact nevertheless, that some people do come in time to look upon their dreams and wishes as living realities; their notions of what *ought* to be, or what they *think* ought to be, as really having been. And there are not wanting multitudes of a like mind or temperament to believe unhesitatingly the fictions these people give out as truth.

For example, there are the innumerable legends concerning the favorite saints of various nations; legends oftentimes as childish as the fairy tales we tell our children, and every whit as improbable and incredible as the fabulous tales of the old pagan mythology. And there are others less improbable and more plausible, pious fictions which we were taught in our childhood, and which we would all like to hold on to, but, unfortunately, cannot. For instance, many of the ele-

vating incidents recorded in the apocryphal gospels; the Apostolical Constitutions, and particularly that beautiful legend anent the Apostles' Creed—to wit: that, before setting forth to convert the world, the twelve Apostles assembled together and composed each, in order of dignity, one after another of the twelve articles—and that by divine inspiration. It is beautiful, and it seems quite plausible, and we would all dearly love to believe it; but, unfortunately, the facts are against it; it is not so. And better far the truth, howsoever bitter, or rudely awakening, than pleasing fiction. Do not tell the children these things, these poetic imaginings; or, if you do, tell them as they are. Give them their real value, or lack of value. If you do not, there is a very serious danger that many of these children when they grow up and find that they have been deceived in minor matters—and not having sense or discernment enough to distinguish between matters of *minor* and matters of *major* importance, or to give matters which are strictly of faith and those which are free their relative importance—may come to believe that they have been deceived in many more, perhaps all, of the Church's teachings. This is not likely to be the fate of the normal Catholic, reared in a thoroughly Catholic atmosphere, and whose environment and associates continue Catholic long after his school days are past and gone. But unfortunately the lines of all who have passed through our schools are not cast in such pleasant places. Many of them never add an iota to the religious instruction they received at school, and upon leaving it are thrown into bitterly anti-Catholic surroundings. And if they once come to realize, or have the realization thrust upon them by others, that much of what they were taught does not rise above the level of fairy tales or fish stories, what is likely to be the result? It is for these latter that we fear, and it is principally for their sakes that we would like to call a halt on the teaching of what is pleasing enough, but untrue or highly improbable, and have religious guides stick to the known truth, or at least to verisimilitude.

We do not belong to the people who would take all the poetry out of the child's life; who would do away with Santa Claus, and Red Riding-Hood, and Cinderella. If we had the training of children, we would not adopt the methods of



Dickens's Mr. Gradgrind. On the contrary, personally we incline to the poetic and the romantic in the training of children. And probably, so far as secular history is concerned, it may do no great harm. But, as we have tried to point out, when the faith is in question, there is entirely too much at stake to take any chances. In this connexion we may well apply to faith what the poet Burns says of honor:

But where ye feel your faith grip,  
Let that aye be the border.

JOHN E. GRAHAM.

*Baltimore, Maryland.*

#### THE PRIMARY EFFECT OF EXTREME UNCTION.

By the primary effect of a sacrament we understand that effect which was chiefly intended by its author, or, that effect which constitutes the adequate reason of its institution. Secondary effects are such as are concomitant with the primary effect. These are but remotely intended by the author. No sacrament could be instituted for secondary effects only.

What is the primary effect of Extreme Unction? In other words, why did Christ institute this sacrament?

To our catechisms treating this sacrament we might well apply the words of Clericatus<sup>1</sup> regarding certain modern theologians: "Modernos sc. theologos ita confuse loqui de effectibus hujus sacramenti, ut nullibi reperiatur apud ipsos clara et concors doctrina, quae studiosorum animum instruat, at, e contra potius non leves difficultates gignat ac dubia irresoluta relinquat." Certainly our catechisms are singularly defective in the treatment of Extreme Unction.

The catechism used in our diocese, Faerber's, gives the following answer to the question, What benefits does Extreme Unction confer upon the soul?: 1. It increases sanctifying grace; 2. it remits the venial sins and such mortal sins as the patient cannot confess; 3. it gives strength in suffering and temptations.

It is evident that such an answer is altogether unsatisfactory; indeed, it is presumptuous to foist such an answer

<sup>1</sup> *Decisiones sacramentales*, dec. 82, n. 1.

upon an intelligent student. None of the three effects adduced can in any manner be considered a primary effect, a reason why a special sacrament should be instituted. The first is a common effect of all the sacraments of the living, as well as of every good work performed in the state of grace. The second is the effect intended primarily by Penance, and becomes only accidentally the effect of Extreme Unction. The third is an immediate effect of Holy Communion.

The No. 2 Catechism of the Third Council of Baltimore gives a more theological answer, stating the effects of Extreme Unction thus: 1. to comfort us in the pains of sickness and to strengthen us against temptations; 2. to remit venial sins and to cleanse our soul from the remains of sin; 3. to restore us to health if God sees fit.

Here again, the first effect is a secondary one, which also is obtained in Holy Communion. The third is evidently not the primary effect. As to the second, so far as sin is concerned (and here it should have been added that also those mortal sins are remitted which the patient cannot confess), it is obvious again that Extreme Unction only *per accidens* remits sin, Penance having this as its primary purpose. There remains then the effect "of cleansing our soul from the remains of sin". There follows immediately the question, "Which are the remains of sin?" It is answered thus: "By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins and which remain after our sins have been forgiven."

This answer is, to say the very least, altogether inadequate. That Extreme Unction strengthens the will and diminishes inclination to evil is true, but these things are by no means all the "remains" of sin, nor nearly the most consequential remains. By the "remains" of sin we must understand anything and everything that still in any manner finds the soul imperfect in the sight of God. The effect of Extreme Unction therefore, its primary effect, that effect which our Lord intended by its institution is this: *to effectively prepare our soul for immediate transfer from earth to heaven.*

Extreme Unction, if properly received, intends to eliminate purgatory for the recipient, intends to guarantee him the immediate beatific vision after death. The purpose of this

article is to prove this thesis, or at least to allege sufficient evidence so as to interest such priests as may read this, in the study of this question. If they look into it seriously, they will derive untold consolation from their effort, both for themselves and for those confided to their charge.

The Rev. Joseph Kern, S.J., tells us in the prologue of his book *Tractatus de Extrema Unctione*,<sup>2</sup> that he found considerable surprise expressed, both on the part of the clergy and the laity, when they first heard that the principal effect of Extreme Unction was to bring the soul immediately into heaven after death. "I confess," he continues, "I myself was dumfounded, when, studying the works of the great doctors of the thirteenth century, I discovered that they taught that the proximate effect of Extreme Unction consisted in that perfect health of the soul which disposed it to the immediate beatific vision, unless restoration of bodily health were more expedient."

There can be no doubt that, because of controversies with Protestantism and Jansenism, certain Catholic doctrines and beliefs have at times been either emphasized or put into the background. Thus, for example, the practice of less frequent Communion was brought about by Jansenism. Thanks to Pius X, the ancient custom is now restored. Similarly, the Catholic doctrine on purgatory was emphasized in the Church because of Protestant attacks on this belief. This may have resulted in neglecting to emphasize sufficiently the doctrine regarding the effect of Extreme Unction. At any rate this beautiful and consoling teaching seems to have been somewhat neglected during the past centuries. Let us hope that the ancient belief will be speedily revived.

Reason seems to demand the justice of our contention, regarding the effect of Extreme Unction. When still a boy in school, I sometimes heard of people being baptized on their deathbed. I used to envy them, and wished I could be baptized on my deathbed too, as then all fear of hell and purgatory would be done away with. Here is the point: Why should a heathen, who, perhaps, has led a bad life and is baptized on his deathbed, go straight to heaven, and a Catholic

<sup>2</sup> Pustet, 1907.

who, habitually at least, has led a good life, still have to face purgatory or even be afraid of hell? That certainly does not seem reasonable. One might say that the advantage of the Catholic lay in the fact that, owing to his good works, he would get a higher place in heaven. But this would not solve our problem at all. That we have merits is due to our personal achievements. We are dealing here with sin and punishment, and so far as these are concerned the heathen baptized in the end has a decided advantage, unless we have a means that will rid us of sin and punishment as effectively and as easily as Baptism frees him. Certainly there can be no reason why Christ should not have given us such a means. On the contrary, it would seem eminently in harmony with His divine love to provide us exactly with just such a means. The hour of separation between soul and body is the most important hour in our existence. Eternity depends upon it. Christ has instituted sacraments for other, less important steps that we take in life. These sacraments, as far as lies within them, are absolutely adequate in enabling us to face perfectly the situation that will confront us after the reception of the respective sacrament. The situation we have to face after death is judgment by God. Extreme Unction is to prepare us for this, that is admitted. Must it not therefore prepare us adequately for it? And no preparation that left even the slightest difficulty between the soul and its Judge could be called adequate. Nor will it do to lay too much stress on the preparation that is required on the part of the one receiving the sacrament. His part is no more than to remove the *obices*, and then the sacrament will infallibly, out of its own inherent efficiency, produce the full effect. No greater effort can be required on the part of the recipient than would be required, for instance, in the reception of Baptism.

The above argument might also be put in this way: Holy Scripture tells us: "He loved those that were His own, and He loved them to the end." This love of our Lord could never be content with liberating our souls from sin and hell. This love of the Good Shepherd necessarily had to induce Him to provide for His beloved sheep some means of doing away with all the remnants of sin, all punishments; induce Him to institute a sacrament that would so dispose the soul

that, immediately after leaving this mortal body, it could fly into the arms of its Creator. Or was that love exhausted when it had freed us from hell? Was it not great enough to provide also a remedy against the dreads of purgatory? Certainly it was, and, in instituting Extreme Unction, our Lord gave us that remedy. As the great Suarez says: "This sacrament, if it meets no obstacle, takes away every ill from the soul that might in any way impede or retard its entrance to eternal glory. This is the kind of preparation we need for our end. It is most becoming that there be a sacrament to procure this grace for us, and since no other sacrament has been instituted for it, it is evident that this [Extreme Unction] is that sacrament."<sup>2</sup>

It does seem self-evident that one should have a means of so disposing oneself for death that entrance into heaven becomes immediate. Nor is there any reason to suppose why such a disposition should be particularly difficult to obtain. In the sacrament of Penance, ordinarily not all punishments are remitted. The Council of Trent (XIV Sess.) tells us that Penance will cleanse us perfectly only if accompanied "*magnis fletibus et laboribus*". This sacrament is therefore not available for our purpose. One might say that we have the plenary indulgence and the apostolic benediction. I answer that these depend too much upon the disposition, the piety and exertion of the patient. A plenary indulgence presupposes remission of all sins, and in so trying a need it is altogether too uncertain a thing. We must have a sacrament; nothing less will do.

From the writings of many of the Fathers of the Church it is apparent that they took for granted the doctrine that Extreme Unction prepares the soul for the immediate beatific vision. They indicate this view so plainly, that their sayings served as a basis for the scholastic theologians in their contention that this belief is well founded upon the tradition of the Church.

St. John Chrysostom, for instance, in extolling the power of the priesthood in forgiving sins mentions only Baptism and Extreme Unction. It cannot be explained why he should

<sup>2</sup> De Sacr. Poenit. et Ext. Unct. disp. 41, sec. 1, n. 44. We give the sense rather than a literal translation.

leave out Penance, except that, as was in harmony with his purpose, he alluded only to those sacraments that completely and perfectly wiped out all sin and all punishment, restoring complete harmony with God.<sup>4</sup>

Considering the most ancient formulas that were used in consecrating the "*oleum infirmorum*" we must come to the conclusion that its efficacy was looked upon in the light of our contention. Thus it was called a "*Chrisma Dei perfecta*", a "*dispeller of every evil*", a "*medicine of life and salvation*", a "*perfecta confortatio corporis, animae et spiritus*".

The prayers that were used in administering this sacrament from the eighth century to the eleventh ask for the "*immediate mercy of God*, so that by virtue of the sacrament the patient might immediately be transferred to eternal glory." Those who read even a few of these prayers, says Professor Kern, cannot but come to the conclusion that this sacrament will restore the same purity and innocence to the recipient that the sacrament of Baptism would bestow. Here is a sample: "*Impleat te dominus Spiritu Sancto. Ipse dominus per omnia sanctificet te ad perfectum, ut integer spiritus tuus et anima et corpus sine querela in adventu Christi servetur.*"<sup>5</sup>

St. Egbert, Archbishop of York in the eighth century, tells us: "*It is written that the soul of the one who has received this rite [Extreme Unction] is equally as pure as the soul of a child that dies immediately after Baptism.*"<sup>6</sup>

Dogmatic theology instructs us to have great regard for the teachings of the scholastics, in cases where Scripture or the Fathers are not sufficiently explicit on a subject, and that their weight is all the greater if they are universally in accord regarding a particular case. As for Extreme Unction, these great doctors teach without a dissenting voice that it is an undoubted truth that this sacrament is instituted for the purpose of disposing the soul of the dying for its immediate transfer to heaven. Let us adduce but a few testimonies. B. Albertus Magnus<sup>7</sup> tells us: "*Extreme Unction effects the complete purification of soul and body by removing every ob-*

<sup>4</sup> De Sacerdotio, I, III, n. 5.

<sup>5</sup> Martene, *De Antiquis Ecclesiae Ritibus*, t. I, p. 865.

<sup>6</sup> *Poenitentialis Liber*, I, c. 15.

<sup>7</sup> In IV, dis. II. a. 1.



stacle of glory to either part of man." Again he says: Extreme Unction, because it removes all remains (of sin) "valet ad immediatam evolutionem". In another place: "To remove the remains of sin in so far as these obstruct the immediate flight of the soul (to heaven) and the glorification of the body is the 'effectus substantialis' of this sacrament."

St. Bonaventure<sup>8</sup> says that in regard to Extreme Unction, this in substance must be held, that it is the sacrament of those departing from life, preparing and disposing them "ad sanitatem perfectam", and what he understands by this perfect health he explains "quae quidem est gloriae".

St. Thomas,<sup>9</sup> in speaking of this sacrament, says: "Hoc sacramentum immediate disponit hominem ad gloriam"; and he goes on to state that it was not prefigured in the Old Law for the simple reason that then nothing like it could be had, as it was not possible for anyone immediately to enter heaven, which was opened only by the coming of Christ. In his *Summa* the Angelic Doctor did not get to the point of treating this sacrament specifically; death prevented him. However, in III p., qu. 65, speaking of the number of sacraments, he has this to say: "Since man sometimes incurs physical as well as spiritual infirmity, namely, sin, therefore it is necessary that he be cured of his disease. This cure is twofold. One effect of it is that which heals the infirmity, restoring health, and this, in spiritual life is effected by Penance. The other is the restitution to the former strength ('valetudinis pristinae'), and this is effected by Extreme Unction, which removes all remains of sin and prepares a man for final glory." In III p., qu. 84, a. 1, ad 1 of the *Summa* we read that in Extreme Unction "perfecta sanitas spiritualis" is conferred. It is clear that anything in the soul that could retard its entrance to heaven is incompatible with this "perfect health".

Again, some one may be inclined to say that the sacrament in question inherently possessed the qualities that we contend for, but that its full effect depended upon the exceeding good disposition on the part of the recipient. We repeat that

<sup>8</sup> Breviloquium, Pars VI. c. 11.

<sup>9</sup> Suppl. qu. 29. a. 1.

too much stress cannot be laid upon the part that the patient plays. All he has to do is to remove the *obices*, and in this case that will mean no more than mere attrition, no more than would be required in Baptism. The very difference in the grace bestowed through a sacrament and through other good works comes from this, that in the latter case the grace depends upon the person principally, and in the former upon the sacrament principally. In Extreme Unction the *essential* purpose is the *perfect health* of the soul, not more or less perfect health. If it were the latter, then the effect would indeed depend upon the disposition of the recipient, but since it is the former, *perfect health*, the degree of disposition does not come into question at all, any proper disposition will suffice to get the *entire* benefit of the sacrament. In his *Summa contra Gentiles*, I, IV, c. 73, St. Thomas goes so far as to state that this sacrament is for the very purpose of procuring the immediate beatific vision just for those who, because of negligence, shortness of time, or similar deficiencies, do not sufficiently care for themselves. The sacrament makes up for the very shortcomings of the recipient; that is one of its purposes. It helps us almost in spite of ourselves.

Peter of Tarantasia, who later became Pope Innocent V, in his qu. II, a. 2, states as follows: "The effect of Extreme Unction is twofold—the health of the soul and the health of the body, which also typifies spiritual health. But not any kind of spiritual health must be understood—but that final and perfect health which disposes for immediate eternal glory."

Aureolus, called "Princeps Scotistarum", enumerating seven effects of Extreme Unction, says: "As under the sign of Baptism man enters the militant church, so under the sign of the sacrament of Extreme Unction he enters the triumphant church."

Petrus a Palude concludes his treatise on Extreme Unction thus: "That militant man be finally victorious, and victorious be cleansed so that he may enter heaven without further purification—for these two reasons are we anointed."

Our doctrine can be easily inferred also from the pronouncements of the Council of Trent, speaking on this subject in the fourteenth session. We learn that Extreme Unc-

tion is the complement of Penance; that in the latter complete justification is obtained only with great difficulty, but that Extreme Unction supplies what Penance lacks, effacing all that remains of sin even after confession. But I think I may safely conclude this article at this stage. I have brought sufficient evidence, it seems to me, that every priest can feel safe in preaching from pulpit and instructing the children in this sense: "If you, on your deathbed receive the sacrament of Extreme Unction, you will in all probability not have to go to purgatory, but you will be cleansed by the anointment just as though you were newly baptized."

If this contention is correct—and who can doubt it?—then the priest who fails so to instruct his flock is most cruelly robbing them of one of the chief consolations of our holy Faith.

F. TECKLENBURG.

*Mound City, Ill.*

#### COMMENT.

Through the Editor's courtesy I have read the above argument by Father Tecklenburg, and venture to offer a comment; not as a theological controversialist but in the interest of sound and careful catechetics for which he pleads.

It may be readily admitted that the Sacrament of Extreme Unction *prepares* the soul of the rightly disposed recipient for the immediate enjoyment of the Beatific Vision—so far as the remission of sin and guilt is concerned. But it does not seem to follow from this that the soul thus relieved of sin and guilt is actually fitted for the enjoyment of heaven, as he concludes. The enjoyment of the Beatific Vision demands more than freedom from sin or its guilt. There is need also, besides this negative disposition, of a positive direction of the habits of the soul to God as the only object worthy of our love. The habits of the soul are fashioned by man's mode of living on earth. They may bend in the direction of natural enjoyments even while the soul by an act of the will rightly guided and by the special sacramental grace of Extreme Unction turns to God and is relieved of the burden of sin and its penalty. Let me try to explain in a popular way.

The function of purgatory is not merely penitential; it is by implication also medicinal and corrective. A soul entering

it is in the condition of a child that has strayed from home and acquired certain bad habits. The offences arising out of these habits may be readily forgiven on its return home, and the child may be completely restored to the affections of the parental circle, but it will have to undergo a certain discipline eliminating the old habits, and it will have to acquire new ones before it can take its place in a company where good manners are demanded.

Father Tecklenburg adduces a comparison between the Catholic receiving Extreme Unction and an infidel receiving Baptism on his deathbed, inferring that the former sacrament must do more than the latter to satisfy the sense of justice. Apart from any argument as to the relative value and effect of the two sacraments in the given cases, it seems to me that the comparison would equally forcibly apply to two Catholics one of whom is habitually fervent and one who has been negligent, both of whom receive Extreme Unction in proper disposition. What the Fathers and scholastics really say is that Extreme Unction disposes the recipient for the immediate Beatific Vision; but this disposition creates only a condition which immediately assures him of the remission of sin and guilt, not necessarily fitting the soul for the immediate enjoyment of God's presence.

CATECHIST.

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#### THE PRIEST AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

A Catholic traveling man in my parish whose business brings him in contact with a great many Catholic priests in all parts of the country tells me he has observed within the last few years a phenomenal growth in the number of priests who own automobiles. True, he says, some of them may be necessary. If they are time-savers, and not time-killers, then he heartily approves. But he notices that very many of these priests are in what are popularly known as the poorer parishes of their dioceses, or parishes in which all of the parochial work devolves upon one or two priests. He remarks, also, that a great many young priests, parish assistants, have automobiles, even when their pastors do not own them, and he has repeatedly met with young priests acting as chauffeurs for

their pastors, thus taking both priests away from the parish house at the same time.

Covering so large a stretch of the country, my friend has begun to keep a tabulated list of automobile accidents in which priests have figured, not always heroically, and he has a most interesting file of priests who were arrested for violating the speed or traffic regulations. He tells me further, and with a dry attempt at wit, that no sooner had he become accustomed to meeting priests en tour dressed in what he called "citizen" collars, than he is confronted by those same priests not wearing any collar at all, but with shirt sleeves rolled up, annihilating space, or mastering the intricacies of the latest twin-six model.

He also notes, for his business directs his attention especially to that feature, that in very many parishes whose rectors or assistants own automobiles, the Church building and grounds seem to lack the immaculate neatness and scrupulous care one so much desires about the house of God. He regrets to state, also, an increasing difficulty in making collections from these priests after selling them a bill of goods. He remarks, also, that in very many of such parishes there are no parochial schools. Most of the priests of his acquaintance and observation who own automobiles give as the reason that it enables them to work in their parishes more quickly, and more efficiently. To this we could all say a fervent Amen, although my traveling friend's personal experience is that he is required to call on these priests several times before finding them at home, which leads him to believe that their automobiles are not so much for use in the parish, as to get out of it, for what is called pleasure riding, sometimes, indeed, with the devout female sex, or visiting neighboring parishes at a considerable distance, and outside the diocese. Accustomed to go to Mass on weekday mornings, and to frequent Communion, he is often compelled to forgo this privilege because the pastor is away on a tour in his machine. Furthermore, he finds the conversation of all of these priests occupied almost exclusively with automobile matters, such as makes of machines, tires, maps, roads, etc. He finds, further, a not very consoling fact, that in visiting seminaries, or in meeting seminarians during their vacation, as he goes about his business,

that judging exclusively from their conversation many of them are anxious for their ordination, not so much for the conversion of souls, as for the opportunity the priesthood seems to open up for the purchase of an automobile.

All of which inclines my Catholic traveling friend to the opinion that the automobile may contain a germ fatal to the American clergy. He seems to think it wastes their time, that it takes them out of their parishes too much, that it makes it difficult for them to study, that it has a tendency to excite the envy of the poor in their parishes who cannot afford such a luxury, and what to him is worst of all, it seems to be attracting into the priesthood those who seek the comforts of the sacerdotal state, and not its sacrifices.

Personally, I think he is too hard on us priests. He expects us all to be like St. Paul and St. Philip Neri and St. Francis de Sales. I tell him the times have changed. I really did intend to buy a Pierce Arrow, but since he talked with me, and groaned in spirit over the outlook, I thought I would wait a while until I could ask the Editor of the REVIEW whether I should do so, and perhaps some of my clerical brethren can furnish me with some arguments that will make it easy for my conscience to get at least a "Ford".

REMOVABLE RECTOR.

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#### STANDARDIZATION OF CATHOLIC COLLEGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

At the Convention of the Catholic Educational Association held in Baltimore, the last week of June, a resolution declaring it advisable to draw up a list of standard Catholic Colleges was tabled after a lengthy and unenlightening discussion. The vote on the question of tabling the motion was almost equal. The main reasons, so far as I could observe, for opposing the motion were, first, the fear, on the part of some, that some colleges might fall below the standard, and so lose prestige in the eyes of their patrons, and, second, the fact that there was no authoritative body in existence that could draw up such a list without appearing to discriminate against the weaker colleges, or that possessed sufficient power to add sanction to its decisions.



There may or may not be justice in these contentions. My point is that the matter is too important to allow the discussion to lapse. If we had a monthly educational publication I should want to open the question in its pages at once, and to keep up the agitation during the interval between meetings of the Association.

Meantime, for the good of the cause, I beg leave to lay this suggestion before the readers of the REVIEW. Why not establish at the Catholic University: (1) a standard Catholic secular college; (2) a standard Catholic ecclesiastical college? The University authorities would, in the first place, determine the conditions or requirements of each type of college, and show those requirements in actual operation. In the second place, they would be able, by actual experience, to apply these standard requirements, not rigidly, but with fair uniformity, to other colleges that might seek admission to the list of standard colleges of either type. And, finally, the University authorities could publish from time to time the list of standard colleges, retaining on the list only those that continue to maintain the requirements.

PROFESSOR.

The REVIEW does not enter into the merits of the suggestion here made, except to record the opinion that the question is by no means easy of solution. We publish "Professor's" communication because there are some phases of the question which interest the Catholic clergy as a whole, and so long as subscribers or correspondents confine themselves to those phases of the question, they are welcome to a reasonable amount of space in the pages of the REVIEW.

#### THE IMPOSITION OF HANDS FOR THE VALIDITY OF ORDINATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

*Qu.* I should like to have your judgment on the validity of the ordination to the priesthood or presbyteratus in case the bishop uses only one hand at the essential imposition of hands, i. e. when also the priests who assist at the ordination impose their hands upon the ordinandi. *Casus non fictus.*

ANTONINUS.

*Resp.* According to the Roman Pontifical the ordination of priests calls for a threefold imposition of hands. In the

first, the bishop and the assisting priests place hands on the heads of the ordinands in silence. Then they hold their right hands extended over the heads of the ordinands while the bishop pronounces the prayer. Finally, toward the end of the Mass the bishop places both hands on the head of each newly-ordained priest, whilst he says: *Accipe Spiritum Sanctum, quorum remisieris, etc.*

The last-mentioned imposition of hands is not held to be essential to the ordination act, since it is of later introduction in the ceremonial, and in the Greek rite of ordination it is omitted altogether.

The former two acts would seem to fulfil the required sacramental (external) expression by the imposing of one hand by the bishop, since they sufficiently indicate the purpose of ordination.

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#### SUNDAY EXCURSIONS AND SUNDAY MASS.

*Qu.* A few weeks ago some ten or twelve of my parishioners wanted to go on one of our customary Sunday excursions. As my place is some miles away from the town where the excursion train was to pass very early on Sunday morning, they drove over to that town on Saturday. "If," they said, "Mass happened to be early enough in that town not to miss the train, they would assist at Mass; otherwise, well. . . ."

Now the first Mass in that town on the following Sunday happened to be at 6 A. M. The train was due to leave the station at 6.50 A. M. The distance from the church to the depot is a ten minutes' walk. My parishioners, having a vague desire to comply with the precept of the Church, went to the church in town. Everything went on nicely for a while; but lo on that particular Sunday a pastoral letter was to be read in all the churches of the diocese by order of the Ordinary. It was 6.35 when the priest finished reading the letter. My excursionists grew nervous. Two girls gave up the excursion, but the others—as well as a few hundred of the town people—considered themselves excused from hearing Mass on that Sunday and rushed to the station.

The priests do not seem to agree very well among themselves on that point. Some, who take a generous view of the matter, claim that in our case there was a "ratio excusans". An excursion is the first vacation day that most of these young boys and girls enjoy since two or three years, they say. Other priests do not at all look

at it in the same way. They reason that our good Southern people are unfortunately too fond of worldly amusements and will omit their Mass not only when they go off on a Sunday excursion—once or twice during the season—but a good many times besides, e. g., when they have planned an automobile ride or a drive to some neighboring bathing resort and so on. "The most lukewarm Catholics," they say, "exist in those parishes where the parish priest never or hardly ever finds fault with the actions of his parishioners."

A third class of priests argues that in all the towns where the excursion train is to pass there should be, all during the summer, a low and short Mass—without sermon—not later than 5 or 5.15 A. M. "The pastors of these places can do this in favor of the excursionists just as well as a pastor in the city will have a low and short Mass celebrated at noon, in favor of the stylish people, who find the hour of the early Masses inconvenient and the ceremonies of the high Mass too long."

A reply from a brother priest, or, if you will be kind enough, from yourself, will be deeply appreciated. A. V.

*Resp.* Leaving aside the disposition of the individual priests, a proper solution of the above difficulty should suggest itself from the following considerations:

1. Our people, especially the young, need, and will seek such recreation as is provided for them by occasional excursions on Sundays.

2. They also and above all else need to conserve their religion, and to avoid deliberate violation of the precepts of God and His Church.

3. It is the part of a thoughtful and benevolent priest to facilitate the attainment of both; that is, the observance of God's law and service, and the having of proper recreation such as offers itself in the form of periodical excursions, especially for the young people who have few other means of recreating, as in the case mentioned (since to most of these young boys and girls it is the only vacation in two or three years).

Why should not then both pastors confer with each other for the welfare of their flocks? If they foresee the excursion and know that a large portion of their people is interested in it, might they not arrange between them to facilitate the attendance of Mass and also the excursion afterwards? If

the priests were to accommodate their hour of Mass, finding some other way to inform the people of the "special announcement" or putting it in brief, or repeating it at another time, or through the other channels, it would probably be no harm to religion. At the same time it would strongly attach the people to their pastors, seeing the solicitude of their priests for their temporal as well as their spiritual welfare. It would do much more for religion than any amount of preaching against the neglect of Mass. In other words it is the "multiplying of bread", but it supposes of course that the shepherd cares for and loves his flock, and that he does not stand on custom and rights, or on the assumption that people will do their duty because they ought to do it, and that they must be driven instead of being attracted to God.

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#### THE KEY OF HEAVEN.

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me, as an old missionary, to call attention again to a little book prefaced by the great Lehmkuhl's and the late Cardinal Franzelin's words. The simple truth in a short word is that any adult seeking the grace of God can be saved at death by a true act of perfect contrition and repentance; and also that any infant can and should be baptized, even secretly, at the point of death by any one within reach, capable of doing this act of charity.

It is a sad fact that thousands of babies die, even with Catholics near and around them, without any effort being made to give them this "key of heaven". It is a matter that should be inculcated from the pulpit as well as in the classes of Christian doctrine and catechism. Occasionally one meets with expressions of sentiment such as: "This dying child is not my relative and I have nothing to do for its soul". Such was Cain's reply to God: "Am I my brother's keeper?" which denies the principle of Christian charity.

The writer, with thirty years' experience in the priesthood, is convinced that nearly always at death a little apostolic, zealous effort can save a soul, and make of it a friend waiting for us at the gates of heaven. As the Gospel says: "Facite vobis amicos ad aeterna tabernacula". J. A.

### THE RIGHT OF CELEBRATING SOLEMN REQUIEM MASS IN A CHURCH.

*Qu.* Father John, an assistant priest in a large parish, has by his zeal and piety endeared himself to the members of his flock. Father John is asked by some of the members of his flock to sing Requiem High Masses for the repose of the souls of their deceased relatives. Father John's pastor refuses to allow him to sing the High Masses in the parish church and tries to convince him that the pastor alone has the right to sing Requiem High Masses in the parish church. Father John, rather than cause any trouble to arise between himself and his pastor, returns the stipends to his friends, telling them that his pastor will not permit him to sing a Requiem High Mass in the parish church. Father John is anxious to know what are his rights in regard to accepting stipends for Requiem High Masses from his friends and whether or not his pastor has the right to forbid him the use of the parish church when the members of the parish wish him to sing High Masses for their departed loved ones.

*Resp.* The pastor of a church is the appointed guardian of all that pertains to the public worship—so far as Catholics are concerned—within his parish. To him belongs the arranging of the services, the solemn Masses and devotions, the hours for the performance of the sacred functions, the public administration of the sacraments and all that concerns the external welfare of his flock. The assistant priest aids the pastor in his work, but, like a lieutenant in the army, whilst having full commission and rights as officer, is under the direction of the superior in every matter, outside the domain of conscience, that appertains to the ministration of the parish. Hence the pastor also arranges the matter of burials or requiem functions, nuptials, memorial services or other public and parochial celebrations, or he entrusts such arrangement to his coadjutor who is always presumed to act as vicar for the pastor.

The emoluments that derive from such functions are usually divided *pro rata* between the pastor and his assistants, the sexton, organist, etc. The method is as a rule regulated by diocesan statute.

Whilst no one can prevent the faithful from attaching themselves by preference to an individual priest who happens to endear himself to them by his zeal and kindly services, the

latter is not at liberty, in virtue of his position, to use the church or parochial appointments for any private or personal service, unless so far as it has the sanction of the pastor. It boots nothing to say that the pastor is peculiar, unreasonable, careless and disliked. It is far more important that authority should be maintained and respected in the Church, as in any other legitimate government, than that the people be pleased with a priest. If hero-worship were the criterion of rights and duties, rights and duties would be soon lost. The army, the civil service, any sound business company recognize this fact, and it is equally important in the external administration of the Church.

If Father John, the assistant priest in a large parish, "who has by his zeal and piety endeared himself to the members of his flock", were to add to these accomplishments that of discrete good sense, mixed with a bit of charity for both his pastor and the people who want him to sing their Requiems, he would have said to these latter: "Certainly, we will arrange to have the Mass, as you desire. However that is a matter which I must confer upon with my pastor. Since it is our Lord who really offers the Holy Sacrifice it matters not who says or sings the Mass, so far as the soul of your relative is concerned".

The people would be more likely to be edified by such unselfish reserve, especially if it were made plain to them that the Church does not regard individual qualities as essential in her sacramental ministry; and that an assistant priest may not use the church to emphasize his own popularity, any more than a captain may command his men to perform military drill for the benefit of his friends without reference to the wishes of his general.

Father John's manner implied an injudicious display of indiscretion which might easily be mistaken for pride. To return the money to those who wished to have the Mass said assumed that their faith was lodged in the pious Father John and not in Him who is offered on the altar of propitiation. Furthermore, it was a reflection on the pastor, at least by endorsement of the sentiment that places personal qualities above the essential and God-given prerogative of priestly ordination.



## LOCATION OF CONFESSIONAL.

*Qu.* A number of priests have held a discussion about this point of Rubrics: Are we allowed, in this country, to have the confessionals in the rear of the church? They are in that place in a number of churches and in some cathedrals that I have seen. Is there any law against it? I would be very grateful to you for an answer in the REVIEW.

*Resp.* There is no special decree on the matter. The Roman Ritual, Tit. III, Cap. I, n. 8, says: "Habeat (sacerdos) in ecclesia sedem confessionalem in qua sacras confessiones excipiat: quae sedes patenti, conspicuo et apto ecclesiae loco posita, crate perforata inter poenitentem et sacerdotem sit instructa". There seems to be no reason why a place in the rear of the church, behind the last pews, should not be considered open and conspicuous, and in the arrangement which generally prevails in our churches it is not only convenient, but the only convenient place.

## CONFESSION AND COMMUNION OF GREEK CATHOLICS.

*Qu.* In my parish there are many Roman Greeks. As a rule, they seldom attend my church, nor do they send their children to my Sunday school for instruction. There is no Roman Greek church in the town, the nearest Greek priest being six miles distant. He comes only at Easter time for confessions. Occasionally a Greek child comes to catechism, and what I want to know is this: Could I lawfully give them their first Holy Communion under one species if their parents desired it? The only instruction that such children get must come from their parents. Again, in marrying a Roman Greek and a Catholic of the Latin rite can I lawfully hear the confession of the Greek and give them Holy Communion? It seems to me to be the only thing to do, in the circumstances, and I have already done so in one instance.

*Resp.* In regard to the confession of Ruthenian or Greek Catholics in Canada, a decree of the Propaganda dated 18 August, 1913, says expressly: "Fideles rutheni, etiam in locis in quibus adest presbyter rutheni ritus, apud sacerdotem latinum ab Ordinario loci adprobatum peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt". We are certain that our correspondent has the

faculties to hear the confessions of Greek Ruthenian or Ruthenian Catholics. Similarly, in regard to Holy Communion. Communion under one species is lawful for any Catholic of Oriental rite. The only requirement is that an Oriental who receives Holy Communion under both species in his own rite should make an effort to perform his Easter duty and receive Viaticum according to that rite.

While this is the law in the matter, it would be advisable that our correspondent, if he can, should persuade the Ruthenian priest to visit his town occasionally, prepare the children of that rite for Holy Communion, and administer the sacrament to them in their own rite. If the Greek priest does not respond to the invitation, the pastor is justified, as we said, in acting, especially as he has the parents' consent. However, it would be proper for him to advise the children that they are to be loyal and devoted to their own rite, and that they should, if convenient, make their Easter duty according to that rite.

#### THE PRE-NUPTIAL PROMISES.

*Qu.* A Catholic girl accompanied by a baptized non-Catholic came to me nearly four years ago and asked to be married to him. I obtained a dispensation from the impediment *mixtae religionis*. However, he refused to sign the usual conditions and they were married by the civil magistrate. She, ever since, has wished to have the marriage made valid, and he is willing to renew the marriage consent in the presence of the priest and two witnesses, but positively refuses to sign the *Cautiones*. Furthermore, he states categorically that the children born and to be born shall be baptized and reared in the Lutheran religion. I know that the decree of 21 June, 1912, makes concessions in the case of those who refuse to sign the pre-nuptial agreement, but I am in doubt about this case.

*Resp.* As in most matrimonial cases submitted to us, our first advice is: Consult your bishop. It is possible—not knowing all the circumstances, we cannot go farther than this—that, although the Ordinary may not be able to allow the mere *passive presence* of the pastor in this case, he may, by recourse to Rome, be able to find a solution. In an exhaustive exposition of the question regarding the obligation of the *Cautiones*, a learned theologian wrote in the REVIEW for October, 1912: "For instance, a Catholic and a baptized non-Catholic were

married three or four years ago before a Protestant minister or a civil magistrate, and therefore invalidly. . . . Let us suppose that the unfortunate Catholic consort, realizing his or her condition of concubinage, begins to repent and has recourse to the pastor. The non-Catholic agrees to renew matrimonial consent before the pastor and witnesses, but refuses to make any engagement regarding the Catholic training of the children already born or to be born. The grave circumstances in the case . . . may form a sufficient reason justifying the revalidation of the marriage, even though the *cautiones* be not made." There is, as is evident, a difference between the cases of a *matrimonium contrahendum* and a *matrimonium contractum*, even though the latter be invalid on account of clandestinity.

#### ANOTHER CASE.

*Qu.* Could I have your opinion on the following? January, 1909, John, a Catholic, married Bertha, a non-Catholic baptized, before a Protestant minister. John promised her at the time that the girls of this union would be reared in the Episcopal Church, the boys to be brought up Catholics. John is anxious now to make his Easter duty and have his marriage adjusted. Bertha consents to a marriage before a priest, but absolutely refuses to sign the promises, stating that the girls are and will remain Episcopalians. There are two boys and two girls. Could a dispensation be obtained under these circumstances? Must the case go to Rome?

*Resp.* Again, it is a question of *matrimonium contractum*, although the marriage was invalid, as it took place after 1908. The natural and correct procedure would be, as in the preceding case, to set forth in a petition to the Ordinary the unusual difficulties in the case, the moral impossibility of inducing the parties to separate, the very grave consequences to the children if the parents did separate, and so forth. The bishop may then refer the case to Rome, or to the Apostolic Delegate.

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#### AN UNUSUAL FORM OF THE LORD'S PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

In some parts of Spain the Lord's prayer is recited in public according to an unusual form:

V. Our Father, Who art in heaven, hallowed be Thy Name.

R. Amen.

V. Thy kingdom come.

R. Amen.

V. Thy will be done on earth, as it is in heaven.

R. Amen.

V. Give us this day our daily bread.

R. Amen.

V. And forgive us our trespasses as we forgive those that trespass against us.

R. Amen.

V. And lead us not into temptation.

R. Amen.

V. But deliver us from evil.

R. Amen.

I thought this unusual form might interest some of your readers.

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#### RENEWING THE SACRED SPECIES.

*Qu.* Kindly inform a subscriber how often one is obliged to renew the Sacred Species in this country under ordinary circumstances.

*Resp.* The question has been discussed at length in the REVIEW, Vols. XL, p. 762 and XLI, p. 630. The rubric of the Roman Ritual (Tit. IV, Cap. I, n. 7) says: "Sanctissimae Eucharistiae particulas *frequenter* renovabit". *Frequenter* is, of course, a term the meaning of which is determinable by diocesan statute, the opinion of theologians, and the pastor's own judgment based on observation, on the consideration of climatic conditions, on the verdict of chemists, etc. Seven days, fifteen days, twenty days, and in very dry, cold climates even a longer period—these are some of the opinions and decisions mentioned by theologians. It is hardly necessary to add that, while no general rule may be framed, the prudent pastor will be on the safe side and will remember that, according to chemists, changes may have taken place in the species without their being perceptible by the senses.

## OBLIGATION OF ATTENDING CONFERENCE.

*Qu.* In the announcement of the regular semi-annual Conferences held under the presidency of the dean, in the episcopal city, it is stated that the clergy are bound *sub gravi* to attend. A holds that *sub gravi* cannot be taken in its technical sense because the common law of the Church on the question does not so bind, and there is nothing in the decrees of the National Synods that can be so interpreted. For instance, the Third Council of Baltimore says: "Those who absent themselves frequently are to be punished". B, on the other hand, maintains that *sub gravi* is to be taken in the strict theological sense of "binding under the pain of mortal sin", because the law ordering Conferences is itself *gravis*, and the authorities, in this case, are within their rights in interpreting it as binding *sub gravi*.

*Resp.* The question is one of obedience. As is well known, the promise which a priest, at ordination, makes to his bishop is not a vow, but a solemn and public profession of the reverence and obedience which he owes, *multis ex titulis* to his ecclesiastical superior. The rules laid down by theologians in regard to the obedience which religious, by reason of their vow, owe to their superiors do not, therefore, apply to the relations between a priest and his bishop. Nevertheless, there exists a distinct obligation on the part of the priest to observe the diocesan regulations, and this obligation may be *sub gravi*. If the diocesan authority, owing to peculiar circumstances, interprets the diocesan statutes to forbid *sub gravi* unexcused absence from a Conference, there is, it seems to us, a grave obligation to attend. Of course the superior's ruling in the matter must, *attentis circumstantiis*, be reasonable; otherwise, it does not bind. In the case before us we do not see how the phrase of the announcement, "the clergy are bound *sub gravi* to attend", can have any other meaning. We cannot, however, say, without knowing the circumstances, whether the grave obligation really exists.

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 THE OBLIGATION OF INSTRUCTING CHILDREN.

*Qu.* In a gathering of priests recently there arose a discussion concerning the decree of the saintly Pius X on the obligation of instructing children. Father A said that every pastor must give instruction once a week for one hour, except during the hot months, June, July, August. Father B held that every pastor is obliged to

give an hour's instruction every week throughout the year. Father C maintained that a pastor is bound to instruct the children every Sunday and holiday for the space of one hour. Finally Father D thought that the decree would be observed if the pastor gave fifty-two hours' instruction every year.

*Resp.* The words of the decree in question are definite: "Parochi universi, ac generatim quotquot animarum curam gerunt diebus dominicis ac festis per annum, nullo excepto, per integrum horae spatium pueros ac puellas . . . ex catechismi libello erudiant". The obligation rests immediately and directly on the pastor, unless he be legitimately prevented from discharging it. He may, however, discharge the obligation through the instrumentality of others whom he employs for the task. Moreover, as Lehmkuhl points out (Vol. II, n. 820), the obligation does not hold when the religious instruction of the children is provided *alicubi abundantiori modo*, or when a dispensation has been granted. If, therefore, as Father A implies, it would be seriously inconvenient to hold an hour's instruction every Sunday and feastday during the hot months, permission may be sought from the Ordinary to suspend the weekly instruction during these months.

#### MASS "SINE MINISTRO".

To the Editor, THE ECCLESIASTICAL REVIEW.

In your several responses about a faculty to say Mass "sine ministro" you insist that it requires a "gravis causa" to use the faculty. Lehmkuhl, Vol. II, No. 244, says: "permitti tamen potest ut, *alio ministro deficiente*, femina praesertim sanctimonialis, respondeat e longinquo, atque sacerdos solus sibi in altari omnia subministret, idque sive ea necessitate, sive vi consuetudinis *ex rationabili causa*". Hence, I don't see, according to your interpretation, what practical use there would be for the faculty at all, since, I think, the "consuetudo" is quite general to have a sister respond "e longinquo" where there is no server, and a "rationabilis causa" would be to begin Mass on time or almost any other convenience. Again, if you could get any boy or man to kneel in the sanctuary and carry the book and bring the cruets, would he not be a "minister" sufficient to fulfil the general law?



In your response in the July number, p. 83, to the query about the pastor who demands that the children, before being admitted to First Holy Communion, should know "how to go to confession", you agree with him on that point. But how much does this pastor demand under that condition? If little children must know a certain form by heart, including an act of contrition and perhaps even the Confiteor, and be able to go along fluently without any help, we will have to postpone First Communion for most of them quite beyond the age "in qua puer incipit ratiocinari". If to know "how to go to confession" means that the child must know what confession is, what it must confess, and that it must be sorry for having offended God and resolve to be better, then we must all agree with this pastor. As soon as possible, of course, every child must learn to make a confession fluently and unaided; but I think the quickest and easiest and safest way for the confessor is to dispatch a child's confession by a few prudent questions to get a sufficient accusation and a short fervent exhortation in the form of questions to elicit the contrition and resolution of amendment.

Besides, there are many more things a child must know, necessitate praecepti, and of more importance than "how to go to confession", so that if we begin to postpone children's First Holy Communion on this plea we will soon drift back again to the old practice. We cannot get away from the truth that to receive the loving Saviour into its little innocent heart is beyond all comparison the most important thing for every child; and to expedite that most propitious event is the best thing we can do to please the Sacred Heart.

PASTOR.

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#### INDEPENDENT ODD FELLOWS.

*Qu.* A man tells me that he belongs to the Independent Order of Odd Fellows, and that the Order is different from the Odd Fellows. If he is correct, I presume that membership in the Order would not exclude him from the Sacraments. I would consider it a favor if you would give some definite information on the subject, as, no doubt, others too, would like to have the status of the Independent Odd Fellows determined.

*Resp.* If the Independent Odd Fellows are a distinct organization they are not, of course, included in the condemna-

tion *nominatim* of the Odd Fellows. However, membership in the Independent Odd Fellows may be forbidden by the more general condemnation of all secret societies that plot (*machinantur*) against Church or State or are deserving of condemnation on account of their aims or practices. Our correspondent should, on the one hand, be slow to accept an unsupported statement that the organization in question is not affiliated with the Order expressly condemned. On the other hand, he should not, even on the most reliable information, take it on himself publicly to condemn a society that is not expressly condemned by the Church, although he may *in tribunali* act on the information.

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#### ROSARY OF THE WAY OF THE CROSS.

*Qu.* I wish you would give a little information through the pages of your REVIEW which, I am sure, will be of use to others as well as to me. Who, or what religious community or society has the faculties for blessing and indulgencing the Rosary of the Way of the Cross? I find the beads very useful for old and infirm people, and am anxious to know where I can have them blessed and indulgenced.

*Resp.* The expression "Rosary of the Way of the Cross" seems to be misleading. For the benefit of persons who are feeble or infirm, or who are otherwise unable to go to the church or chapel in order to make the Way of the Cross, the Holy See has granted the privilege by which such persons can gain the indulgences attached to the Way of the Cross by holding in their hands a crucifix specially indulgenced for the purpose, and reciting prescribed prayers. An article in this number of the REVIEW (pp. 259-265) describes in detail these conditions and tells who has the faculties to bless the crucifixes of the Way of the Cross. It is expressly decreed that the crucifix in question may be attached to a rosary. The prescribed prayers are, usually, twenty *Paters*, *Aves* and *Glorias*, and if, as we learn from our correspondent, beads to represent these are attached to a crucifix indulgenced and blessed for the Way of the Cross, such a rosary might, though incorrectly, be called a Rosary of the Way of the Cross. There is no recognized blessing, so far as we know, for such a rosary, though there is for the crucifix to which the beads are attached.

## THE USE OF EASTER WATER.

*Qu.* Is there any ecclesiastical authority for the following statement which I find in "Advanced Catechism" by the Rev. Thomas J. O'Brien (McBride & Co., 1901), page 246: "Easter water is for the baptismal font, and for blessing the faithful and their homes at Easter time, but should not be used instead of holy water at other times"?

Is it possible that it becomes unblessed after Easter: if so, what about that in the baptismal font? I have met this bit of curious teaching in many directions, but have been unable to trace it to its source.

J. H. M.

*Resp.* The author's phrase "should not be used instead of holy water at other times" can hardly be intended to mean that the Easter water loses its blessing after the lapse of the Easter period. Though the phrase requires correction, so as to avoid ambiguity, it was obviously meant to convey the thought that Easter water should not become a substitute for the holy water, to be blessed at other times, and thus dispense at any time with the latter blessing, since Easter water was intended to be used chiefly as an Easter sacramental.

## IS AUSTRALIA AHEAD OF US?

To the Editor, THE ECCLESIASTICAL REVIEW.

The following statistics may be of interest to your readers:

	United States.	Australia.
Catholic Population .....	16,309,310	897,027
Number of Catholic Schools .....	6,397	1,284
Number of People to One School .....	2,549	698
Children in Catholic Schools .....	1,456,206	134,630
Total Number of Churches .....	14,961	1,706
Proportion of Churches to Schools .....	2.3 to 1	1.3 to 1
Number of Priests (Secular and Religious) .....	18,994	1,125
Proportion of Priests to Catholic Population....	1 to 805	1 to 797
Area .....	3,026,789	2,974,581
Population .....	91,972,266 (1910)	4,455,005

The above statistics (excluding area and population) are compiled from the Australian Ordo for 1916 and from the Catholic Directory of the United States for 1915. The Australian Ordo for 1916, which contains the directory, was published in December, 1915.

SACERDOS.

## Ecclesiastical Library Table.

### RECENT BIBLE STUDY.

#### CHRISTOLOGICAL THEORIES. 16. THE CHRIST OF UNION THEOLOGICAL SEMINARY.

I. A Retrospect. For twenty-five years Union Theological Seminary has been an object of interest to the student of Christology. It came into the limelight first because of the higher criticism of the Bible by Dr. Briggs. He was tried for heresy by the New York Presbytery in 1892; and was acquitted. The General Assembly was then orthodox enough to overrule the finding of the local Presbytery; in 1893, it suspended Dr. Briggs from the Presbyterian ministry. Nothing daunted, the professor went on in his teaching. His fellow professors were so at one with him, that the Directors of Union Theological Seminary voted to cut away from the Presbytery. They turned their school into a "non-sectarian" seminary,—save the mark! Dr. Briggs, finding himself a *non-sectarian minister* of the Gospel, in 1900, took orders in the Episcopal Church, which was then a bit more broad in its Christianity than was the General Assembly of the Presbytery.

For a while it was rumored that Dr. Briggs would become a Catholic. In his theological question for the times, *Whither?*<sup>1</sup> he shows a marked respect for the Catholic Church and a desire of union with that ecclesiastical body corporate. And yet here, as elsewhere, there is an equally marked disrespect for the Papacy. Later on appeared *The Bible, the Church, and the Reason*.<sup>2</sup> The Church was set down as the "great fountain of authority"; moorings were cut loose from the "narrow set of modern Bibliolaters"; companionship with Cardinal Newman was emphatically made out to be preferable to that of hide-bound Protestantism. And yet the revised edition of his *General Introduction to the Study of Holy Scripture*<sup>3</sup> showed how very far was Dr. Briggs from either the Catholic Church or the old-fashioned Protestantism he terms

<sup>1</sup> New York: Charles Scribner's Sons, 1889, *passim*, especially pp. 184 ff.

<sup>2</sup> Edinburgh: T. & T. Clark, 1892, pp. 19 ff.

<sup>3</sup> New York: Charles Scribner's Sons, 1900.

*Bibliolatry.* The decision of the Biblical Commission in regard to Mosaic authorship of the Pentateuch put an end to all speculations concerning the Romeward tendencies of Dr. Briggs. He was in fact going the way of the Modernistic current; took this Modernistic current as Catholic; was quite satisfied with the Catholicity of Loisy and Von Hügel; and came suddenly upon the cataract of Papal hostility to Modernism. His disappointment is evinced in *The Papal Commission and the Pentateuch*,—a letter to Baron Von Hügel, and the baron's milksop reply on the Catholic position.<sup>4</sup> The last will and testament of Dr. Briggs in matters of faith, *The Fundamental Christian Faith*,<sup>5</sup> is a study of the Apostles' and the Nicene Creeds. It is remarkably favorable to the Catholic interpretation of the articles of these creeds; and yet shows the Modernistic earmarks. Thus we are told of

The incarnate relations in the human life of our Lord as a continuous and personal experience, best explained, as I think, by the doctrine of a gradual incarnation.<sup>6</sup>

And what is this *doctrine of a gradual incarnation*? Is it the gradual evolution of the consciousness of Jesus, or of the conscience of the Church in regard to the Incarnation? Is it the gradual manifestation of the Deity in Jesus by a fuller and a fuller immanence of God in Him? Dr. Briggs does not tell us. We can only surmise. He leaves the nature of the Incarnation to psychological research. "The question of a single or double consciousness", the "distinction of the sub-conscious state from the conscious state",—all such Modernistic vagaries will have to be hauled into the solution of this essential difficulty of Christological science.<sup>7</sup>

Such a vagueness of faith is no "fundamental Christian faith" whatsoever. Nothing of Christian faith survives, if its very fundamentals are allowed to be matters of doubt. If there had been in Jesus a double consciousness,—a Dr. Jekyll and Mr. Hyde transformation,—by which he wittingly or unwittingly shifted from the consciousness of humanity to that of Divinity; then he would have been either an imposter or a

<sup>4</sup> New York: Longmans, Green & Co., 1906.

<sup>5</sup> New York: Charles Scribner's Sons, 1913.

<sup>6</sup> Op. cit., p. 311.

<sup>7</sup> Op. cit., p. 318.

dupe. And as for the explanation of the Divinity of Jesus by an arousing of the subconscious into the conscious, it is mere twaddle. It means that there was, in the subconscious or *subliminal self* of the Christ, a hazy sort of an idea that he was God. Some great nervous upheaval brought this subliminal consciousness to the surface. And, presto, Jesus became conscious of his Divinity. This blasphemous theory supposes, as we have already said, while analyzing Dr. Lake's Christology,<sup>8</sup> that Jesus was an ordinary man, subject to the nervous abnormalities of any so-called psychic person. No one can sincerely hold the Divinity of the Psychic Christ. Psychic persons are mere men, and very abnormal men at that.

While Dr. Briggs was thus sloughing off Bibliolatry for Modernism, the rationalism of Union Theological Seminary went from bad to worse; and there was a steady inflow of its product into the New York Presbytery. For some years past there has been an annual stir in New York because of the admission to licensure of various candidates of Union. And a few years ago, the orthodoxy of the General Assembly of the Presbyterian Church in the United States was put to the test by the heresy-trial of Dr. Francis Brown, President of Union Theological Seminary. The doctor was so fearless of his position, that he went to Europe on a vacation; he came back to find that he had been declared *not guilty*.

II. *Status in 1915.* At the Spring meeting of the New York Presbytery in 1915, the rationalism of the four candidates that had been admitted to the ministry from Union Theological Seminary so aroused the small minority of six orthodox members, that they issued a protest against the licensure of these budding Modernists. This protest was printed by Dr. Fox in his pamphlet "Does the Presbytery of New York need a Visitation?" From Dr. Fox's survey of the condition of the Presbytery of New York, we cull the data here subjoined.

1. *Ritschlian Presbyterianism.* Four graduates from Union presented themselves. Their theological papers were of the vague Ritschlian sort. Ritschl's substitution of the Jesus-value for the Jesus-fact has already been explained by us.<sup>9</sup> Nothing could be more high-sounding than the veiled degradation

<sup>8</sup> ECCL. REVIEW, March, 1916, "A Harvard Christology", p. 351.

<sup>9</sup> Cf. ECCL. REVIEW, March, 1915, pp. 568 ff.; April, 1915, pp. 488 ff.



of the Divinity of Christ in the jugglery of Ritschlian phraseology. What is ever lauded is "the *ideal* preëxistence of Christ". Only the careful student takes note that this *ideal* preëxistence precludes *actual* preëxistence. Rarely is there a clear visualizing of this degradation of Jesus. All thought of Chalcædon's "Very Man and Very God" is lost in the maze, and the haze, and the daze of words, words, words. They "honor Him as God", but will not say clearly that such He is. They see in Jesus "the force and value of God", but will not affirm that His nature is that of Very God. Only now and then is a Ritschlian so outspoken and clear as is O. Ritschl in his article on *Albrecht Ritschl*: "Although the earthly Christ lacks the traits of divine omnipotence, omniscience, and omnipresence, he is recognized and honored as God by the faithful".<sup>10</sup> Equally clear is Theodore Haering: "As being the full Revelation of God, Jesus is more than any 'god' of the olden time, but just for that reason He is not 'God'; otherwise He would not be a Revelation of God."<sup>11</sup>

Along these very lines of high-sounding obscurity, the Union Theological candidates for licensure set forth the Atonement as "a sacrifice perpetually carried on in the heart and mind of God Himself". Dr. Payson, one of the Committee on Examination, informed the Presbytery that not one of the four papers showed "he would not say a clear conception, but any distinct conception whatever of what the Atonement was".<sup>12</sup> They believed in the Deity of Christ; but had their own mental reservation as to the meaning thereof. One wrote:

The Incarnation is, I believe, God's revelation of Himself to man, and I believe that in Christ He has shown us not all that He is, but what He is everywhere and always like. While Christ is the perfect incarnation, I believe that, by the work of the Spirit in the world, each one of His followers became the incarnation in the greatest possible degree according to the will of the Father.<sup>13</sup>

The Incarnation thus becomes, in the minds of these New York Presbyterian ministers, nothing more than the working

<sup>10</sup> Cf. *Schaff-Herzog Encyclopedia*, x, p. 46.

<sup>11</sup> *The Christian Faith*, ii, p. 640.

<sup>12</sup> Dr. Fox's pamphlet, p. 5.

<sup>13</sup> *Ibid.*, p. 8.

of the Spirit in the souls of men. We are all a part of the Incarnation; in all of us is the manifestation of the Deity. We all "continue the Atonement". As for the union of two natures, the human and the divine, in Jesus, One Divine Person, that is as foreign to these young men as would be Gros Ventre or Assiniboin.

2. *The Virgin Birth.* Holding so vague notions of the Incarnation and the Atonement, and admitting merely a greater measure of the manifestation of the Deity in Jesus than is to be found in the rest of men, the four candidates from Union Theological Seminary could not have the orthodox idea of the Virgin Birth of the Christ. Not one of them would clearly say that Jesus was born of a Virgin. All were carefully trained to avoid a categorical answer. The examiners could get out of them only the stereotyped formula: *I do not deny, but I cannot affirm.*

The Virgin Birth was, indeed, accepted by one of the four; he was minded to teach this doctrine "as conserving certain truths". And what truths were conserved to the faithful by this fundamental doctrine of Christianity? The Ritschlian, cornered by his examiners, made the foolish reply that the dogma of the Virgin Birth of Jesus conserved the truths of "the perfect humanity of Christ". Could anything be more absurd? Would He not have had a "perfect humanity", if He had had a man for a natural father?

3. *The Resurrection.* Another fundamental doctrine that the Union Theological product would not affirm, was the Resurrection of Jesus. St. Paul clearly taught: "If Christ be not risen, then vain is our preaching, and vain, too, is our faith".<sup>14</sup> The young men disagreed with St. Paul. They were quite willing to accept the "empty tomb"; but were not sure whether the tomb had been emptied by the hand of man or of God. And when pushed to the wall in regard to the miracles of the Bible, the retort was given by one:

You need not ask me in detail all that part of the Bible. I look at it in the same way. You know perfectly well that I hold the same views as are held by Driver, George Adam Smith, and Dr. Francis Brown.<sup>15</sup>

<sup>14</sup> I Cor. 15: 14.

<sup>15</sup> Dr. Fox's pamphlet, p. 7.

Dr. Brown, President of Union Theological Seminary and of the New York Presbytery, remained ominously silent. Dr. George Adam Smith, the leader of the Presbytery in Edinburgh, and Dr. Brown, the leader of the Presbytery in New York, were committed to the denial of the miracles of the Bible,—even of the physical Resurrection of Christ. Why should the young candidate for the Presbyterian ministry be urged to accept any more than an ideal Resurrection,—the value of the Resurrection-idea to the faithful?

III. Status in 1916. History repeated itself one year later. At the Spring meeting, 1916, of the New York Presbytery, to quote Dr. Fox, a member of that Presbytery:

Three more candidates from Union Seminary were licensed at the April meeting to preach, and one of them will be immediately ordained without further examination, after they had acknowledged serious doubts,—so serious that they could not preach or teach the Virgin Birth of Christ, the raising of Lazarus, or the resurrection of the body of Christ, the signs and wonders of the Exodus, the pillar of cloud and fire, the Manna, the Tabernacle, the miracles on Mount Sinai.<sup>16</sup>

1. *The minority protest.* After the written and oral examination of the three candidates, whom Union Theological Seminary had presented for licensure, it was found that only three members of the New York Presbytery were opposed to the admission of the young men to the ministry. There were 128 ministers and 33 elders registered for the Spring meeting, —161 in all. Ninety-four did not vote on the licensure. And the vote in favor of the products of Union stood 64 to 3. Last year the orthodox vote was six; this year it has fallen to three!

We quote from the protest of the minority of three,—two ministers and an elder:

1°. The candidates, both in written statements and verbally, refused to affirm their faith in the doctrine of the Virgin Birth of Christ, as recorded in the Gospels of Matthew and Luke. Repeated

<sup>16</sup> "Critical Scholarship" versus The Bible. A further survey of the condition of the Presbytery of New York as shown at its Spring Meeting, 1916, with special reference to its relations with the Union Theological Seminary. By John Fox, D.D., LL.D., a Member of the Presbytery. New York, 19 Cedar Street: E. J. Hall Press, 1916. P. 5.

and prolonged questioning failed to shake them in this position. Mr. Chaffee took the same agnostic position as to the raising of Lazarus and the resurrection of Christ's body. Mr. Douglas declared that the Scripture writers contradicted one another. Messrs. Chaffee and Douglas could not say whether or not they believed in such miraculous narratives of the Old Testament as the Pillar of cloud and fire, the Manna, and the like.

2°. All this made it plain that the candidates did not consider the statements of the Holy Scriptures, even on the most solemn facts of the Gospel, to be sufficiently authoritative to determine their faith, but claimed the right to set them aside in deference to the judgments of "Critical Scholarship".<sup>17</sup>

Such is the published protest of the minority vote of the New York Presbytery. It is past our understanding, unless we be *au courant* of the times, how the majority of the New York Presbytery adhere to the Presbyterian faith. The doctrine of their *Confession of Faith* in regard to the Virgin Birth is clear; it is such as we Catholics adhere to:

The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, so that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person without conversion, composition or confusion, which person is very God and very man, yet one Christ, the only Mediator between God and man.<sup>18</sup>

This doctrine can scarcely be that of the sixty-four members of the New York Presbytery who voted to admit to licensure the Union Theological Seminary graduates in question. Nor can the ninety-four silent members of the Presbytery be deemed to have full faith in the Christ of the above-given Chapter viii, section 2 of the Presbyterian *Confession of Faith*.

2. *The tricks of Union graduates.* What has deceived the majority of the New York Presbytery? The high-sounding phrases of the Union Seminary rationalists, and the infiltration of Ritschlianism—the logical consequence of Lutheranism. If faith be not our Catholic act of the reason but the Lutheran trust in Christ, it is easy for the so-called evangelical to be

<sup>17</sup> *Critical Scholarship*, p. 11.

<sup>18</sup> *Critical Scholarship*, p. 18.

deluded by the usual cant of the Ritschlian. "Religion is a life, and not a creed." "What matters is not what Christ was, but what he is to you." "It is the value of Christ in your life that counts." Such cant has gradually taken the place of the old-fashioned creed of the Presbytery. And it is no wonder that young men are admitted to the ministry of the Presbyterian Church, so long as they profess to teach the value of Jesus to the Christian conscience. This they make shift to do. Be the historical or dogmatic difficulty what it may, the trick of the Union graduate is ever the same,—to cling for dear life to this life-preserver of Ritschlian faith, the value Christ is to the Christian conscience.

One young man, in his written confession of Presbyterian faith, writes:

I accept as fundamental to the Christian Gospel those truths which the doctrine of the Virgin Birth is intended to express and conserve; namely, the complete humanity and the complete deity of Christ. . . . That I cannot affirm my belief in the historicity of the Virgin Birth with the same confidence that I affirm my belief in the historicity of the Resurrection, is due solely to the fact that I believe the Biblical evidence for the former is not so strong as for the latter. I cannot, however, too strongly affirm that I both appreciate and sympathize with the experience and truth which the doctrine itself conserves.<sup>19</sup>

Yes, that is all the Union product means: "I both appreciate and sympathize with the *experience and truth which the doctrine itself conserves*." It is a religious *experience* he *appreciates*, and not an *historic* fact. The Virgin Birth is a *dogmatic truth*, not an *historic* truth. With the *historic* truth of the Virgin Birth of Jesus he does not *sympathize*. For, as Dr. Fox tells us, when pressed hard, he gave up Ritschlian jugglery; and boldly "refused to affirm faith in the doctrine of the Virgin Birth of Christ, as recorded in the Gospels of Matthew and Luke".<sup>20</sup>

Another young Ritschlian graduate of Union wrote:

As I am convinced that God was incarnate in Christ because of what Christ was and is and what he has done and is doing, the exact process by which God did so incarnate Himself has become for me of secondary importance. However he was born, I know that God was in him reconciling the world unto Himself, and I am content.

<sup>19</sup> *Critical Scholarship*, appendix.

<sup>20</sup> *Ibid.*, p. 11.

. . . The Birth of Jesus, then, becomes a problem, and on it scholars have different (views), men of profound learning and of the deepest piety holding divergent views. This being the case, I am unable to take any dogmatic stand, leaving the problem to more competent minds.<sup>21</sup>

Note the stereotyped proof of this Ritschlian incarnation,—“what Christ was and is and what he has done and is doing”,—that is to say, the Christ-value to the Christian conscience. “The exact process by which God did so incarnate Himself has become of secondary importance.” Because this *incarnation* means merely immanence of the Deity in Christ. Of first importance is the Christ-value; of secondary importance is the Christ-fact. This young higher critic of the New Testament showed his attitude, while under oral examination. He refused to affirm the historicity of the Virgin Birth as narrated in the Gospels; and “took the same agnostic position as to the raising of Lazarus, and the resurrection of Christ’s body”.<sup>22</sup>

The third candidate wrote thus of “the so-called Virgin Birth”:

Scholars disagree regarding the subject. In view of all this, I feel that I must keep my mind open. The time has not come for me to reach a conclusive dogmatic position on a matter concerning which I find that Mark, John, Paul, not to speak of Christ Himself, kept silent. Far more important than physiological processes are the life and character and influences of Jesus. However he began to be, Jesus is for me the unique Son of God, my Lord and my Master.<sup>23</sup>

There it is again,—“the life and character and influences of Jesus”, “what Christ was and is and what he has done and is doing”,—that is the Ritschlian proof of the incarnation, of the immanence of the Deity in Jesus. The question whether Jesus had a man for His Father is not faced. That were to occupy one’s self with “physiological processes”. And it is *dogmatic*, not *physiological* processes that are of importance to these young men and their preceptors. What is of interest is the process of evolution of the Christian conscience,—its evolution of Jesus the man into Christ the God Man. This evolution is the result of nothing more than a greater immanence of the Deity in Jesus than in any other man, a fuller

<sup>21</sup> *Critical Scholarship*, appendix.    <sup>22</sup> *Ibid.*, p. 11.    <sup>23</sup> *Ibid.*, appendix.



incarnation of God in the Christ than in any other mediator between God and man.

3. *Blasphemy of this attitude.* Do these young men and the Ritschlian professors of Union Theological Seminary ever think of the blasphemy of their attitude toward Jesus the Christ? If He was not born of a Virgin, if the "power of the Most High"<sup>24</sup> did not effect in the womb of His Blessed Mother the miraculous conception of Jesus, if He had a man for His father, then, who was that man? Such was the doubting state of mind of Joseph. The angel removed his doubt:

Joseph, son of David, fear not to take to thyself Mary thy wife; for that which is begotten within her, is of the Holy Spirit.<sup>25</sup>

Is the revelation made to Joseph of nothing worth? Does the Bible err in this clear statement of the Virgin Birth? Are we to-day in the same condition of doubt about "physiological processes" as harrassed Joseph? Then the question must be pressed: Who was the father of Jesus? Not Joseph! Then, who? The ministers of the Presbytery of New York, who are the product of Union Theological Seminary, can give no answer that will remove from the mind of a decent man the revolting conclusion that necessarily follows this denial of the Virgin Birth of the Saviour. All that He did, all that He does now, wains before the horrible suggestion, made by these ministers of the Gospel of Christ, that Joseph's doubts were well founded,—that Mary conceived Jesus of man, and that that man was not her spouse.

Such being the degradation of the Christ in Union Theological Seminary, we are not surprised to learn from the daily press that Dr. Lake of Harvard has been loaned to the New York institution. He will there attempt to degrade the Saviour still more. He will dump into the New York Presbytery a batch of ministers who hold, though they dare not preach, that lowest degradation of the Divinity of Jesus which is to-day called "the eschatological Christ". We shall next year see whether the New York Presbytery has vitality enough of old-fashioned faith in Christ to slough off the skin of eschatology which Union Theological Seminary will, under Dr. Lake's benign influence, straightway proceed to grow.

*Woodstock, Maryland.*

WALTER DRUM, S.J.

<sup>24</sup> Luke 1:35.

<sup>25</sup> Mt. 1:20.

## Criticisms and Notes.

**THE SACRAMENTS.** Vol. II: The Holy Eucharist. A Dogmatic Treatise by the Right Rev. Mgr. Joseph Pohle, Ph.D., D.D., formerly Professor of Apologetics at the Catholic University of America, now Professor of Dogmatic Theology at the University of Breslau. Authorized English version, based on the fifth German edition, with some abridgments and additional references by Arthur Preuss. B. Herder: St. Louis, Mo., and London. 1916. Pp. 408.

The English version of Dr. Pohle's great work comprises four volumes devoted to the Sacraments. This is exclusive of the treatise on Grace which introduces the study of Sacramental Theology.

The present volume contains the arguments for the fact of the Real Presence with its Operative Cause—Transubstantiation; further, an exposition of the sources and modes of Eucharistic ministration; and the explanation of the Holy Sacrifice of the Mass, in which the Blessed Eucharist is perpetually renewed by consecration of the elements of bread and wine.

Here, as in other sections of Dr. Pohle's work, we are impressed by the lucid method of exposition, especially in what regards the more practical or distinctly apologetic part of the treatise. Every student of theology realizes the difficulties connected with the interpretation of Transubstantiation. Around it are grouped numerous speculative discussions to which the Mystery of the Real Presence has given rise in the schools. What we most look for, however, in modern theological commentaries is the answering of certain homely objections which involve apparent contradictions. Such are chiefly the continued existence of the Eucharistic Species of bread and wine without their natural subject; likewise the mystery of multilocation; that is, the simultaneous existence of Christ in heaven and in many places on earth. Now whilst these questions can be answered only by accepting the facts as a supernatural act or miracle, just as we accept the fact of creation out of nothing, the apologist derives distinct satisfaction from having the statement of the difficulties brought out clearly and without minimizing their natural force. Not infrequently theologians are tempted to speculate upon the process of the miraculous action by adducing reasons and arguments either from analogy or by assuming certain conditions of matter and form which are purely subjective or tentative. This gives to their mode of defence a character of speciousness or disingenuousness. Dr. Pohle, while taking account of accepted scholastic distinctions, does not lay

on them any more stress than they merit, and leaves intact the supernatural cause as the chief explanation of the mystery. Even here we wish he or his translator could have avoided the Latin terminology which refers to the school methods and rarely give much light to the lay reader for whose benefit translations are after all chiefly intended. Like the formulae of algebra, these terms are meant to serve the student in argument and to save the multiplying of explanations; but the lay reader needs more. Bishop Hedley has given us a good example in this particular topic of how we may avoid technicalities which appeal to the theologian in schools only, and which are irritating to the lay reader who may want to make the subject clear to himself or to those outside the Church for whom the dogma presents real difficulties. It is quite sufficient for the average intelligence in search of truth to know that it is a fact demonstrable from Scripture and historical tradition. To believe it demands an act of faith in the power of God. That is an acceptable position, and we need not show how a divine act is produced, so long as we can demonstrate that there is no contradiction in the act and that it is only seemingly contrary to reason. "He who comes to the service of God must believe that He exists." Given the meaning of God as an omnipotent and all-loving Father, we need only seek for proof of the fact that He has spoken or acted and declared His will in our regard.

The third part of the tract is on the Mass. Particularly satisfying here, too, is the lucid treatment of difficulties. The author reviews in turn all the various theories regarding the metaphysical essence of the Mass, or rather whether and in what degree the scientific concept of sacrifice is realized in the consecration of the bread and wine. All theologians agree by their definitions in recognizing the requisite elements of the sacrificial gift and the sacrificing minister in the Mass. The problem that calls for solution lies in the determination of the real sacrificial act, or more specifically in the transformation of the sacrificial gift, since the glorified Victim, being impassible, cannot be really transformed, much less destroyed, as would be required in order to make a true sacrifice.

The author reviews in turn the different theories on this subject. In each case he adds a critical appreciation. While rejecting as unsatisfactory the teachings of Vasquez, Suarez, Cardinal Cienfuegos, of the Salamanca school, and Thalhoffer, he favors as acceptable the theories of Cardinal Billot, followed by Gehr and Atzberger, of the Jesuit Lessius, and of Cardinal De Lugo. These latter hold, with minor distinctions as to manner, that there exists in the sacrifice of the Mass a true destruction of the offering. They differ in their mode of explaining the precise element or moment of this destruction or separation. Suarez, whom Arriaga, Casaluis and Scheeben

have followed, does not put the sacrificial action proper in the double consecration, but secondarily in the destruction of the elements of bread and wine, and primarily in the substantial reproduction of the true Body and Blood of Christ. Here, too, we must return to the chief fact as demonstrable, namely that there is a real sacrifice, though it passes through various forms more or less in harmony with what may be considered the principal elements of the sacrificial act.

Dr. Preuss has in this, as in his other volumes, added greatly to the usefulness of the original by his references to recent literature in the vernacular. Thus the student is enabled to reach out to the practical interpretation of Catholic Dogma for educated converts and others who desire to make a more thorough study of the teachings of the Church of Christ.

Three further volumes—dealing with the subjects of Penance, Extreme Unction, Holy Orders, Matrimony, and Catholic Eschatology—will complete the work. Two of these are already in press, and the third is in preparation, so that we may look for an early possession of this dogmatic reference library of twelve volumes.

**THE DEVELOPMENT OF PERSONALITY.** A Phase of the Philosophy of Education. By Brother John Chrysostom, F.S.O. With an Introduction by Thomas W. Churchill, LL.D., Former President of Board of Education, New York City. John Jos. McVey, Philadelphia. 1916. Pp. 400.

Out from the convent walls within which in retirement and prayer the Brothers of the Christian Schools prepare themselves for their arduous but sublime work of education, there breaks forth from time to time a light of more than ordinary brilliancy—a light which for the passing hour at least arrests the world's attention. Unintermittingly indeed does the light of the spirit pour forth from these homes of prayer and study. Caught up by the souls of youth upon whom it falls, it is reflected and re-reflected until in its gentle unobtrusiveness it bathes the lives of uncounted thousands. But this is light suffused to which as to the all-embracing light of day men grow accustomed and quite unheeding enjoy its beneficence:

With earth's warm patch of sunshine  
Well content.

Aside from this disregarded illumination, however, there breaks out occasionally from these religious hearths a light of singular power which for a time challenges notice, so that men turn to observe its nature and in its radiance to consider the object field upon which it falls. That gentle and singularly humble Brother, Azar-

ias, was one such light to the generation now passing away. Catholics in this country are not yet alive to the debt they owe to this faithful and learned teacher. A truly Christian Brother, he belonged likewise to the wider brotherhood of letters. In him were combined gifts of acute discernment, profound insight, genuine erudition, and graceful expression—qualities not usually conjoined within the same subject. Brother Azarias was at once a philosopher, a historian and a man of letters. A profound thinker, he was at home in the principles of things. A tireless searcher amidst the sources of history, no one had a finer sense of justice and loyalty to truth. With his delicate feeling for form he touched nothing which he did not adorn. Had Azarias not been of the unhonored Nazarenes he would have ranked high in the world's republic of letters. Had he been a professor in a secular university he would have taken the place justly due him amongst the acknowledged leaders of thought. Even as it was his light could not be confined to the walls of his convent or school or even of the household of faith. The lectures he delivered before secular conventions and the papers he contributed to educational literature show that he exerted an influence in the outside world of thought.

The foregoing allusion to Brother Azarias is here made because his example suggests that of another member of the same Christian Brotherhood whose intellectual activity having been long spent in a field that lies in the valleys and the meadows rather than along the upper slopes, its fruits have not been so conspicuous in the eyes of even his Catholic brethren. It may well be that to many who read these pages Brother Chrysostom will not be known as a writer; though doubtless some of the clergy will remember him as a successful teacher in Manhattan College. Brother Chrysostom's activity has consisted chiefly in translating and adapting religious and spiritual books out of the French into English—an unobtrusive occupation, though in some respects more arduous and often demanding more knowledge, skill, and tact than does original production. How difficult, indeed, such work is becomes apparent when one recalls the many monuments of foreign masters that have been disfigured by translators. The three goodly volumes of *The Exposition of Christian Doctrine*—dogma, moral, worship—and *The Manual of Christian Doctrine*—a compendium of the larger work—as also the series of graded catechisms accompanying these books; not to omit *The Catechist's Manual*—this collection forms a complete and systematic exposé of Christian doctrine. That the clergy, religious teachers and their pupils possess this valuable apparatus of Christian instruction is due to the skill and industry of Brother Chrysostom, though the title page of none of the volumes mentions his

name. For the rest not a few other manuals of devotion as well as text-books on literature and philosophy owe their existence to his untiring pen.

Other works of similar nature he has at present on the stocks—awaiting the finishing strokes preparatory to their launching. Perhaps it may not be out of place to say here that Brother Chrysostom's published work has been done between whiles—in times snatched from the labors of the class hall, which is the habitual habitat and workshop of the disciples of the saintly La Salle.

Pass we now from these generalities regarding the author to his latest work. Here we have to do with a production which is entirely original. It is a unique and a valuable contribution both to the philosophy of education and to the science though not to the art of pedagogy. It deals with the development of personality—in the first place the personality of the teacher and therefore indirectly and by necessary implication, with the personality of the taught, the pupil. It embodies a phase of the philosophy of education, that is, it brings into light and relief the rational principles of education as they condition and effectuate the development of personality. Now, surveying the educational field as we find it, we are confronted with two general methods or systems of education, methods which obviously rest on a theory of life as well as of education—the secular and the religious. The former is pursued by the normal school—an organ of the State's educational system. The latter is at home in the religious novitiate—a branch of the educational system organized in the Catholic Church and under its direction. Now suppose we take two young men. Let them be as far as possible equally equipped naturally—that is physically, intellectually, and with what we may call healthy moral tendencies. Place these two, one in the normal school and the other in the novitiate, say of the Christian Brotherhood. Give each of them equally capable instructors, educational equipment, environment, and so on. The only difference shall be that the student in the public normal school is not a Catholic and consequently accepts neither the truths of faith taught by the Church nor her sacramental ministries, much less the discipline of conventual life, such as meditation, examination of conscience, communal religious life. None of these agencies enter into the formation of his personality. On the other hand, the novice in the Christian Brotherhood, let him have equal natural opportunities but supplement them with his specifically religious endowment of faith, reception of the sacraments, meditation, brotherly association. Which of these two youths is liable to be best equipped for his vocation or profession of teaching? The answer to this question will of course depend upon the respondent's attitude toward the educational value of supernatural



faith and religious discipline. The secular may regard these factors as obstacles or as at best of little or no efficiency. On the other hand, the advocate of the novitiate will appraise them as agencies of distinctive educational value. But the answer should be no offhand decision based either on prejudice or inadequate information on either hand. It should be based on careful accurate analysis of the educational factors involved in each of the two systems.

It is scientific investigation of this kind that we find in the volume before us. Here is no *a priori* declaration that the religious system must in the very nature of things be more efficacious. Brother Chrysostom, having examined very carefully, even in places minutely, the natural educational processes, passes to a close study of the pedagogical influences of faith where it exists in the mind of an intelligent teacher. The broader horizon which the truths of faith present to the teacher, together with the intrinsic power of the habit of faith energizing in the mind, the feelings, the will, the whole soul of the educator; the mental discipline resulting from meditation and examination of conscience; the educative power of community life, and its sociological influence—all these agencies are critically examined and objectively estimated. Broadly viewed, the discussion covers three fields: the biological, the psychological and the sociological. In the first of these domains, the three educational factors, heredity, environment, and plasticity are considered. The influence of heredity is fully recognized.

It were indeed desirable that the education of a child could begin two hundred years before its birth. Nor is there any reason why one should draw the line there. It were still more to be wished that the process could be started with the primitive family, the head of the race. The Catholic system recognizes the natural deficiencies entailed by the primal sin—defects inherited by every child of the first Adam, but for which the Second Adam has instituted a remedy. There is such an agency as elevating and medicinal grace and the Catholic educator recognizes it as an auxiliary both in his own development and in that of his pupils. This of course has no place in the secular system. Based as the latter usually is upon the hypothesis that man has evolved from a material and bestial ancestry, there is no elevating and medicinal potency granted the soul by the Author of nature and of grace. All educational forces spring either from the environment—wherein the supernatural has no part—or from the material organism. So, too, with the elements of environment and plasticity. These within the Catholic system are seen to have a certain distinctively formative influence which is lacking in the secular system. The same is shown to be the case as regards the

psychological value of faith, its teachings, its sacramental instruments and the spiritual discipline it entails.

Lastly, a special educational advantage, from a sociological point of view, is seen to result from the community life of the novitiate. In the novitiate the religious teacher is aided by prayer, meditation and sacraments to conform himself to his social environment in such wise as to perfect himself in the social virtues, in other words to develop his personality by fostering the communal spirit. Each religious is for all and all are for each. We cannot here enter into the arguments whereby Brother Chrysostom establishes his thesis. We must refer the reader to the book itself. There he will find a wealth of thought and suggestion such as he will get from no other book of its class. The author has sifted the bulk of educational literature. From it all he has derived many a support for his contentions, while not a little he shows to be both pedagogically and philosophically unsound and inadmissible. He has therefore demonstrated to Catholic teachers not only the strength of their position—that perhaps was not essential nor did he specifically intend it—but he has pointed out in a fuller and more definite manner the bases, the rational grounds upon which their platform rests. He has done this, moreover, in an up-to-date method. He uses the language of the educational world. He has seized its concepts and its nomenclature and he has utilized them to explain and to set before the world of to-day the rational superiority of religious education. It is not improbable that some readers, especially those who are not familiar with the terminology of recent psychology and pedagogy, will require a little effort to accustom themselves to the more technical terminology. They have not been used to think of religious concepts in terms of modern science. The biological and sociological, if not the psychological, aspects of faith, the pedagogical value of meditation, the utilization of the reflex arc concept in the formation of habits, and so on. These are not the familiar traditional categories. However, they are all made plain and clear in the context, while they keep the discussion *en rapport* with the current forms of educational thought. Moreover, should the reader unused to these technicalities regard them as expressive of “mere analogies”, let him not forget that all forms of language by which our sense-laden intelligence strives to express its thoughts concerning the things of the mind and the spirit must of necessity be “analogous”. We have no other terms at command. We have no intuitions of things spiritual. We can only speak of them in a figure, even as we see them but in a glass darkly. The only question there can be is how to select the analogies most fitting and most suggestive. In this Brother Chrysostom has happily succeeded. He not only em-

plays the terms and figures common to the science with which he deals, but the very terminology consecrated by sacred usage.

The language of the Bible relating to the soul's activity is almost invariably biological. Man must be *born* again; his soul is to *grow* unto likeness to the *Life* who came that he might have more abundant life. And so on. The well-known author of *Natural Law in the Spiritual World* has constructed quite "a spiritual biology" which while some may think fanciful is certainly suggestive, and, eliminating its unfortunate pelagianisms, serviceable. Brother Chrysostom has done something similar though much more scholarly, critical and sound in the department of education. He has given Catholic educators a solid work—one which they can profitably use for their own instruction and feel safe in placing in the hands of their non-Catholic brethren.

F. P. S.

**CONSUETUDINES IN FUNCTIONIBUS LITURGICIS** seu Collectio Quaestionum quae proponi possunt pro Solutione a singulis Calendaristis, auctore Petro M. de Amicis, P.O.M., Directore "Ephemeridum Liturgicarum". Romae: apud Officinam Ephem. Lit. 1916. Pp. 158.

The decorum and beauty of divine worship depend so closely upon the exact performance of the rites and ceremonies that every true priest must of course be solicitous about the minutest rubrical prescriptions. Take for instance the matter of the inclinations at the altar. How edifying it is—or would be—to see exact uniformity in this respect. The bowing of one's head or one's body more or less, the extension of the hands thus or so, these acts are plainly in themselves trifles. Nevertheless in public worship they may take on an importance which an intelligent man, such as an *alter Christus* undoubtedly is, will not ignore much less despise.

Fortunately the faithful while assisting at the Holy Sacrifice are not critical. The sublime act engrosses them and the movements of the celebrant seem to affect them but little. On the other hand, how much more befitting it would be if the severe uniformity of the Roman liturgy were perfectly in evidence. The observant worshiper who has some knowledge of the rubrics must at least wonder when he sees Father Anthony double himself in twain as he groans or shouts in stentorian tones the triple *Sanctus*, while the beholder notes that Father Cyril simply bows the head and barely whispers the sacred trisagion. No doubt many people are edified when they see Father Seraphim stretch wide his arms *per modum crucis* after the consecration; and if the good father were really in ecstasy the rubrical innovation would be pardonable. But alas for straightfor-

ward Father George! He humbly obeys the rubrics, and never thinks of the fact that people remark how much more piously does Father Seraphim say Mass than he!

As a help toward securing uniformity the present volume will do good service. There are forty cases in all. They cover a wide range of subjects each of which is thoroughly discussed. A typical instance might be cited, that namely which regards the use of the linen card or the metal plate at the distribution of Holy Communion. The editor condemns very strongly the plate and argues no less strongly for the linen card. The purpose of the card, he contends, is simply to receive the sacred particle or any notable portion thereof should it perchance drop from the priest's fingers or the tongue of the communicant. Its purpose is not to provide for the minute and almost invisible fragments that may happen to fall. These are to be disregarded and the provision of a metal disc is contrary to immemorial usage, is superfluous and an occasion for scruples. Many priests, however, who are careful but not scrupulous do not use the plate, but the card which they carry back with them to the altar; and they frequently, if not usually find upon the card fragments, that are small indeed though quite discernible as fragments of the sacred particle. There may be at the same time bits of other white substances on the card which may or may not be distinguishable as such. The editor says nothing about the precaution taken by such priests, since he declares that the card is to be replaced (he mentions no inspection) upon the credence table or allowed to remain upon the communion railing.

There are many other vexed questions discussed and solved by the experienced editor. The book is neatly made and well indexed.

**THE MEMORY OF OUR DEAD.** By Herbert Thurston, S.J. Burns and Oates, London; B. Herder, St. Louis, Mo. 1916. Pp. 246.

Like all Father Thurston's books on subjects of the liturgy, this volume presents not merely comments on established doctrines or practices in the Church, but critical research, and in some cases entirely new points of view. It purports to be a comprehensive sketch of the Catholic practice of prayer for the Dead, from the first centuries down to the close of the Middle Ages.

Starting from the Jewish custom of offering alms and prayer for the departed, the author traces the devotional services in the catacomb worship. The Agapé, from being a feast of thanksgiving and a funeral love-feast in connexion with the reception of the Eucharist, gradually became an institution of charity, a dole for the relief of the poor; incidentally it attests the usage of prayer and offerings

for the dead. The Memento for the Departed Souls, in the liturgical offices, begot the order of the Dyptichs; and thence developed the celebration of private Masses, and the use of mortuary rolls or cards. These latter, like the Agapé, became in time a source of abuse. Father Thurston traces the term "rigmarole" to some misapplication by persons who carried the rolls about with them for exploitation. The chapter on "All Souls and its three Masses" is full of novel interest. The same may be said of the chapter on "The Month's Mind". Throughout the author adverts to numerous misconceptions and fabulous traditions on the subject of devotion to the souls in Purgatory. He also contrasts the older views of spiritual writers who love to picture the physical tortures of Purgatory, with the views of later writers like Cardinal Newman in his *Dream of Gerontius*. Whilst the author is careful to point out the exaggerations of tradition in this field, and sharply criticizes the distorting views of men like Frazer, who would have us believe, for example, that the term "feeding the hungry souls" refers to a custom of offering millet porridge for the comfort of those detained in Purgatory, he does not hesitate to stigmatize present-day abuses. Thus "wakes" are instanced as a fungus growth in Catholic communities which had their origin in the laudable usages of earlier days.

**PARADOXICAL PAIN.** By Robert Maxwell Harbin, A.B., M.D., F.A.C.S., author of "Health and Happiness", etc. Sherman, French & Co., Boston, Mass. 1916. Pp. xxiii-212.

There are probably not very many people—would there were more!—who with Rabbi Ben Ezra can

welcome each rebuff  
That turns earth's smoothness rough  
Each sting, that bids nor sit nor stand, but go!  
Be our joys three parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare, never grudge the throe.

Here indeed is "a sublime philosophy", as Richelieu called it "the patriarch's ladder, reaching heaven and bright with beckoning angels; but alas! like the patriarch we see it but in dreams, dull slumb'ring on the earth", and therefore do we fail to appreciate even though we recognize the

paradox  
Which comforts while it mocks,

that "life shall succeed in that it seems to fail". On the other hand, whosoever makes us look more steadily at the paradox and

thus enables us to see the realness of the good concealed by the apparent evil but whose face at first seems to us so repellent—he who can do this to any truly effective degree becomes in so far our benefactor. There is, of course, only one really effectual solace for pain, and that is presented to us by religion which at the same time alone answers the problem of its primal origin. Nevertheless human reason investigating the proximate causes and the effects of pain can, especially when it catches up the light of revelation suffused throughout civilized society, do not a little towards relieving some of the shadows wherein the dark problem is hidden. There should therefore be a warm welcome for the volume before us—the more so indeed, that the work, since it comes from the hand of a skilled physician who must needs be familiar with pain in all its forms and degrees, bears upon its face the mark of actuality and experience.

The author distinguishes two classes of pain. First there is “paradoxical pain that sooner or later serves some beneficent purpose and is constructive in its effect”. Secondly, there is the opposite kind which, he says, “is evil and works for harm and is destructive”. He treats solely of the former kind. By it he understands “all that is uncomfortable” but “works for good and may be classed as physical, mental and spiritual”. There is therefore something positive about pain. It is not simply an abnormality, a defect, a privation; nor is it “merely an incident in the beneficent order of things, but a profound cause from which the greatest blessings flow”. Viewing it thus, the author takes up in turn the various species of pain and considers each individually in its nature and effects. The book contains a large amount of thought that is illuminating and suggestive. Side by side with the physician the priest is more or less continually dealing with pain in one or another of its myriad forms. While the remedies which he has to administer are chiefly spiritual and supernatural he will in no wise disregard whatsoever light physical science and philosophical reflection can furnish. And so from these pages he can derive no little help. The author, we presume, is not a Catholic, but there is comparatively little in the book to indicate this. He writes reverently and with a Christian spirit. Certain incidental expressions let one surmise how much he owes to a self-sacrificing mother whose example no doubt contributed not a little towards directing his point of view and enabling him to discern

what lies concealed below  
Our burden and our pain;  
How just our anguish brings  
Nearer those longed for things  
We seek for now in vain.



While there are not a few statements in the book which the reviewer would express otherwise, on the whole he finds so much to praise and applaud that he right gladly and warmly recommends the volume to his readers.

**A STUDY IN THE PHILOSOPHY OF BERGSON.** By Gustavus Watts Cunningham, A.M., Ph.D. Longsman, Green and Co., New York. 1916. Pp. 224.

**BERGSON AND RELIGION.** By Lucius Hopkins Miller. Henry Holt and Co., New York. 1916. Pp. 295.

By reason of his unique position the intellectual horizon of the theologian should, in some manner, embrace all fields of human knowledge. Every problem that agitates his time will sooner or later come to him requiring that he assume toward it a definite attitude and furnish a sincere, unequivocal answer. Naturally, this presupposes in the priest a mental alertness, a breadth of vision and a wide intellectual sympathy as we do not expect them in other professions. Thus, it becomes imperative for him to follow closely the currents of human thought and to remain abreast of the latest developments of philosophical speculation. No stir in the philosophical world, no ripple on the onward flowing stream of philosophical thought, no eddies that impede its steady progress should escape his notice. Little excuse, then, does he need for delving into the mysteries of Bergson's philosophy; for on this system the attention of thinking men is, at present, focussed.

The first of the two books mentioned above gives a fair idea of Bergson's elusive system, though it is meant primarily to be a critique and not a summary. Let it be said at once that in its critical and analytical parts the book is exceptionally strong. With a rare keenness and an invincible, relentless logic the author bares the inconsistencies and fatal weaknesses of Bergson's method. This is the more remarkable as on many issues he finds himself in accord with the brilliant French philosopher. A dialectical duel affords an exquisite pleasure that cannot easily be matched by anything else; the more so, when the weapons, magnificently tempered and of razor's edge, possess the elasticity of damascene steel and are handled by consummate masters of their art. To such a feast the book invites us. Of Bergson's trenchant dialectic powers there can be no doubt; but in Dr. Cunningham he meets no unworthy opponent. Hence there is nothing dull in this book. It sparkles with bright flashes of quick thrust and rapid repartee; it scintillates with glittering glimpses of subtle evasion and of cutting, telling argument.

Much has been said in praise of the novelty and independence of Bergson's system, and, incidentally, by way of contrast, much abuse has been heaped on the barren traditional philosophy of the Schoolmen. Now, though originality taken by itself constitutes no particular merit, it is well to reduce the extravagant claims made in behalf of Bergson to their true value. Like every other philosophy, the system of creative evolution has its roots in the past and feeds on reminiscences from dead and living thinkers. With good reason Dr. Cunningham writes: "Without Plato, Aristotle, Plotinus, Galileo, Kant, Darwin, Spencer, and a host of other previous professors, the Bergson who created the philosophy of change could not have been. These thinkers of the past exert in his work a determining influence apart from which Bergsonism as it is at present defined would have been impossible" (p. 13). As we follow the careful analysis of Bergson's thought we realize that his indebtedness to other systems is, indeed, very considerable, and that his vaunted originality, except for the terms in which he conveys his ideas, dwindles away.

The fundamental error that vitiates Bergson's method is his anti-intellectualism, which makes him accept intuition as the organ of philosophical thought. This attitude immediately involves him in a hopeless contradiction; for, though he repudiates intellect, he must make use of intellectual terms in order to state and prove his system. He finds himself in the same impasse from which Kant found no escape. "If one looks closely at the various passages in which Bergson sets forth his epistemological views, one soon discovers a certain inconsistency of statement which is extremely bewildering. He seems to be constantly vacillating between two radically different views of the intellect and its relation to intuition, without any apparent recognition of the fact that he entertains more than one doctrine. One of these views leads him to depreciate the ontological value of intelligence, and to draw a sharp and absolute distinction between intelligence and intuition, between science and philosophy; while the other view impels him to concede some sort of ultimate significance to scientific knowledge and to assign to intelligence a function within the holy of holies of intuition itself. The first view he constantly and explicitly emphasizes; the second, he seemingly unconsciously and implicitly holds" (p. 32). Yet this second view, tacitly ignored by Bergson, is the more important, since it saves him from utter, sterile subjectivism. But the moment Bergson thus reintroduces by the back door the intellect which he has ejected with so much ceremonious display by the front door, the originality of his system is gone.

If we probe the reasons for this confusion more deeply, what the author, however, neglects to do, we observe that it arises from a mechanical conception of the idea or an unwarranted identification of the idea and the idea-image or phantasm. Bergson, as many of his contemporaries, has never fully grasped the nature of abstraction. Hence his contempt for the concept and his abortive efforts to obtain a glimpse of reality by other than conceptual means.

In consciousness Bergson seeks to reach the heart of reality. What he finds there is flux and change and a certain onward urge. By a bold stroke of generalization he makes this change the ultimate essence of the world. But here again Bergson is wrong; his intuition has been badly focussed; the real nature of his inner self has eluded his grasp. "It is that the analysis of conscious experience which Bergson gives in support of his hypothesis is not an exhaustive analysis; it omits from consideration important features of conscious life, which, when taken into account, force us to the conclusion that our minds are markedly, yes, radically, different from the description which Bergson gives" (p. 110). The great fact which Bergson has overlooked and which completely shatters his arbitrary interpretation of reality, is the permanence of personal identity. At the core of all the changes, we come across something which remains identical with itself through the onward flow of duration and the successive parts of time.

Thus far we may follow the author; but now our ways part. The Creative Finalism which he opposes to Bergson's Creative Evolution cannot satisfy us. It also lacks the rallying point about which the phenomenal may be grouped. The continuity of the world can neither be explained by memory nor by what the author pleases to call creative imagination. Growth, change, duration, and time, are meaningless unless there be something which is to gain by these processes and through them expands and ripens into the fullness of being and perfection. However much one may disagree from the author, his study will prove very thought-provoking and a source of genuine pleasure.

Mr. Miller has undertaken an herculean task and one which, from our standpoint, is foredoomed to failure. For, according to our notions concerning these matters, Bergsonism and religion are absolutely incompatible. And this for the simple reason that the underlying tendency of Bergson's philosophy is in the direction of Pantheism, and that we see no way of reconciling the duties of and practices of religion with a pantheistic conception of the Divinity. But this fundamental difference of attitude will not prevent us from following attentively the interesting deductions of the author

and his logical *tours-de-force* in trying to distil from the philosophy of change its religious implications. The author is fully aware of the difficulties that surround his task nor does he wish to impose his views dogmatically upon anybody. But it is his opinion that some might be strengthened in their religious convictions by the philosophy of Creative Evolution, and to these chiefly does he address his message. Throughout he shows the greatest reverence for the sacred truths of religion, though to our mind he seems to whittle them away so that there is nothing left of them. Of course this is owing to the fact that the Catholic concepts of religious truth are well defined, clean cut, crystallized and of perfect rigidity, whereas those of Protestantism are vague, plastic and elastic.

In a way Bergson has rendered a service to religion by clearing the ground of a number of materialistic and agnostic theories that obstructed the path of the honest seeker of truth. "It is enough for us here that we remind ourselves of Bergson's fundamental insistence upon the reality of the soul, upon the fact of at least a partial freedom, and upon the essentially psychic, or spiritual, nature of the whole process of evolution. At several points in the elaboration of his system he comes into direct conflict with materialistic theories. . . . There is religious value, as we have seen, in all these protests, looked at merely as protests. . . . Their main service is to level the ground for the positive Bergsonian structure" (p. 57). But we must be careful not to overrate this negative service; for a philosophy must be gauged by its positive contribution to truth, not by its negations.

How Bergson's theory of knowledge paves the way for religion we fail to see; faith is based on a recognition of the validity of reason, which Bergson's epistemology deliberately undermines. It is impossible to gain a firm foothold on Bergsonian principles from which we might reach out to the higher truth of religion.

Religion requires a personal God, an absolute, infinite Being, omnipotent, all holy, and all wise. Bergson's God, if we may at all use the word in this connexion, possesses none of these attributes. By this one circumstance the religious value of his system is settled. The author himself admits Bergson's pantheistic leanings, but, apparently, they do not disconcert him. "This is Bergson's idea of the ultimate reality of the universe, and it is to this idea that we must adjust our conception of God if we are to be both religious and Bergsonian" (p. 105). "In my judgment, Bergson is more open to the charge of being a monistic pantheist than to that of being a pluralist" (p. 108). The following admissions of the author may be judged by their face value. "Certainly incarnation must be conceived of by a Bergsonian as qualitative and not quantitative.

His position is clearly incompatible with a belief in the complete, quantitative incarnation of the Absolute in a single historical being. But there is a far more serious difficulty. The consistent Bergsonian must ever keep open the possibility of future incarnations which would surpass those already given" (p. 114). It is, indeed, a strange kind of Christianity that would be willing to adjust itself to such theories. We meet similar repugnances when we compare Bergson's doctrines on freedom and immortality to those of Christianity. Between Bergsonism and Christianity there is a gulf that no effort at interpretation can bridge over. If the benevolent interpretation of the author can make Bergson's philosophy yield so little of religious implication, it is certain that measured by the more exacting standards of Catholic faith it will be found wanting. Much instruction, however, may be derived from the author's sympathetic plea, which gives evidence of great erudition and fine scholarship.

C. B.

**SOCIOLOGY.** By John M. Gillette, Ph.D. A. O. McOlurg & Co., Chicago, Illinois. 1916. Pp. 164.

Unfortunately, from the outset sociology has received a false orientation, from which it has not yet succeeded in emancipating itself. Its inspiration is overwhelmingly, if not altogether materialistic and deterministic. The present little volume is no exception to the rule. It parades its materialism with a naive assurance, the more reprehensible because it is destined for a class of readers that are not in a condition to challenge the author's bold statements and to contest the value of his evidence. The truth of evolution is taken for granted and the descent of man accepted as a matter of course. "It is sufficient to remind ourselves that man is the descendant of a long series of ancestral animal forms having their beginning with the unicellular organism. His more immediate ancestor was not the ape or the monkey, but a member of a stock of which these forms were variants. What our remote ancestor was like we now begin to comprehend from a study of recent archeological remains, such as the Javanese Man, the Heidelberg Man, the Neanderthal Man and the Sussex Man. The gap between Man and his animal ancestors is being filled in by such missing links, and the idea of physical continuity is hardly any longer a theory" (p. 14). The existing paleontological evidence does not warrant such an inference. Genuine science is more cautious in its assertions. Summing up the present state of our knowledge on this subject, Branco says with admirable candor and scientific moderation: "Paleontology tells us nothing on the subject—it knows no ancestors of man."

The same uncritical overconfidence crops out again when the author fixes the age of man at approximately one-half million to one million years. The grounds on which these high figures are based are exceedingly slender, and a little more modesty would become the author well. The same thread of materialism runs through the whole work. There is never an appeal to ethical factors; but everything is explained as a play of natural forces and as the outcome of gradual evolution. If it were not for this gratuitous materialism, which is so plainly written across the pages and so effectually mars the neat little volume, it would be a great help for those to be initiated in the science of sociology. For in many other respects the make-up of the book deserves credit; it is concise in statement, reliable in its empirical conclusions and contains many useful suggestions for practical social reform. What the author has to say concerning the equalization of opportunity we could embody with very little change in a program of Christian social reform. The same sober common-sense characterizes the concluding chapter on the elimination of the unfit, in which a high moral tone prevails. Contact with the real facts of life prevents bad principles from working out their logical conclusions; and thus, we have in this instance again the interesting phenomenon of a book, which in its abstract principles we must condemn, but the practical deductions of which we need not hesitate to embrace. If read with due caution, the volume will prove quite serviceable to the student of sociology.

**SOCIAL PROBLEMS.** A Study of Present-Day Social Conditions. By Ezra Thayer Towne, Ph.D., Professor of Economics and Political Science in Carleton College. The Macmillan Co., New York. 1916. Pp. xvii-406.

In the presence of the very large literature on social problems already occupying the field one may well hesitate before claiming attention for any fresh addition thereto. Nevertheless the subjects with which books of the class deal are not mathematically determined either as to their nature or as to their solution. Social problems are in a measure growing things subject to laws of progress and regress and consequently calling for frequent readjustments to changing conditions both on the side of their objective elements and of our subjective knowledge. Hence the literature that deals with them will be always more or less in flux—at least as regards its surface aspects if not its nether waters.

The book at hand is one of the newest comers into the province and bears on its face certain credentials of obvious merit. The first of these is that of method. In this respect it ranks very high. Each



chapter is preceded by a schematic outline which is so perfectly constructed and presented that the eye takes in the contents at a glance. Moreover, every chapter ends with a questionnaire wherein the text is again analyzed and the vital details so set as to challenge the scrutiny of the pupil. This feature is followed by an abundant bibliography. The book is therefore a model class manual admirably arranged to answer the purpose both of lecture, instruction and recitation. As regards the ground covered, this is quite comprehensive, as will be apparent from the following list of topics: population, immigration, child labor, women in industry, sweating system, labor organization, unemployment, the blind and the deaf, the feeble-minded and insane, crime and punishment, marriage and divorce, the liquor problem, poverty, conservation of natural resources, conservation of plant and animal life, conservation of human life. The list is evidently sufficiently complete and elastic to comprise at least the most insistent general problems of modern society. As regards the solutions proposed, these, it need hardly be said, are not meant to be exhaustive nor final. They are, however, on the whole characterized by great good sense; they are sane and sound; they are practical and practicable—not aerial nor yet subterranean. A Catholic writer would, it need hardly be said, have insisted on moral and religious factors as essential for an adequate solution of most of the problems discussed. The book is well worth the attention both of social workers and of college teachers, pupils and private students. The volume is neatly made and its price very reasonable.

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## Literary Chat.

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No language can be strong enough to express the shame and confusion which loyal Catholics must feel at seeing their religion dragged into the present European war. That brethren of the same household of faith should be arrayed in deadly conflict against one another is sad enough; but such conditions are the inevitable consequences of national differences. That Catholics, however, should do their utmost to injure one another by religious recrimination is a matter for tears. When one follows the literature pouring from the Catholic press, especially in France and England, and observes the unmistakable spirit of hatred animating it one can but blush with indignation or with shame. The ancient pagans expressed their wonderment at the sight of the early Christian brotherliness, "See how these Christians love one another!" "See how these Christians hate one another!" would seem to be the proper expression at sight of the international feeling manifested by the French and English press.

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It has been all along, we need not say, the policy of the REVIEW to hold a strictly neutral position respecting the warring nations. The character of the literature sent for notice has invariably been described with impartial justice. For the most part that literature has emanated from the Catholic press in

France. Recently, however, we have received a paper-bound volume of some 450 pages bearing the title *German Culture, Catholicism and the Great War: A Defence against the Book "La Guerre Allemande et le Catholicisme"*. The latter book bears as its subtitle, in the original, "ouvrage publié sous la direction de Mgr. Alfred Baudrillart, Recteur de l'Institut Catholique de France et sous le haut Patronage de Comité Catholique de Propagande Française à l'Étranger". The French book was issued from the press of Bloud et Cie, 1915, and has appeared in an English translation entitled *The German War and Catholicism*.

People who are asking questions regarding the ethics of war are for the most part unaware that they are proposing riddles which were answered four centuries ago by the great Spanish moralist Franciscus de Victoria, O.P. His *Tractate de Jure Belli* is still the classic treatise on the ethics of war. A dissertation submitted by Mr. Herbert Wright to the Faculty of Letters of the Catholic University as a requirement for the Degree of Doctor of Philosophy, contains a sketch of Victoria's life and writings and a critical examination of the *De Jure Belli*. It is a scholarly production and will prove useful as an introduction to the text, a new edition we infer is being prepared by Dr. Wright. (Washington, D. C.)

The "Defence" is published by Doctor Pfeilschifter, Professor of Theology at the University of Freiburg (i. Br.) in collaboration with a corps of eminent scholars in Germany. It covers a very wide field of subjects and quite apart from its apologetic aspect is a most interesting and instructive publication. The authorized American edition is issued by the Wanderer Press, St. Paul, Minnesota.

In the flood of prohibition tracts constantly flowing from the press it is gratifying to come across so sane a presentation of the subject as that contained in Father Homan's pamphlet *Prohibition the Enemy of Temperance*. The book was published in 1909; but the "latest edition" is dated 1916. The Bible, physiology, law, economics, are marshalled to show that the strictly moderate use of alcoholic liquors is not injurious and may be beneficial. Prohibition is not a remedy capable of solving the liquor problem. The sane and practicable measure is restrictive license. There is a large amount of sound reasoning, based upon facts and principles, summed up and systematically presented within the compass of 116 pages. The pamphlet deserves a wide circulation amongst all classes of people, whatever their religious profession. It will help to correct some of the excessive and insane notions which unfortunately have gotten a hold upon men who in other matters are perfectly safe and sound. (The author, Box 137, Salt Lake City, Utah.)

We have had repeatedly the pleasure of recommending Fr. Hickey's *Summula Philosophiae Scholasticae* and we renew the feeling in mentioning that the Logic and Ontology now appears in a fourth edition *recognita et adaucta* while the Theodicy and Ethics have reached each its third edition. The fact is sufficiently significant of the sterling value of a work whose merits have been rehearsed time and again in these pages. (Gill & Co., Dublin; Herder, St. Louis; Benziger, New York.)

Sister Mary of Mercy Keruel was a young religious of Our Lady of Charity of the Good Shepherd, who was born in 1880 and died in 1910 in the convent of her Order, at Angers, France. Owing to ill health her religious life extended over only a few years; but in them she brought to fruition the virtues she had formed in her girlhood. Richly endowed in character and grace, she filled up by intensity of fervor the measure of a long life. Her *Memoirs* have been rendered into English by M. A. M. from the French *Life* published at Angers, 1913. It is an edifying story of a noble, though withal a human soul. The book should find its way into the hands of our young Catholic maidens. Its

perusal could hardly fail to foster the spirit of genuine piety and self-sacrifice. The translation is worthily done. (Sands & Co., London; B. Herder, St. Louis.)

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Thinking people will see nothing out of the way, even though it be an unfrequent experience, to find so much consideration as was given, in the August review of books, to a recent work on Chinese philosophy. Priests, especially those whose interest in souls is not bounded by parochial or even national limits, are not oblivious to the Renaissance now going on in the Orient—not only in the nervously energetic people of Japan but in the hitherto seemingly phlegmatic masses of China. What is to be the real nature and extent of the new birth in the East no one will venture to prophesy. Nevertheless the Orient seems to be in travail and the issue is likely to have a profound significance for the Occident. At all events broadly-thinking men are watching with interest if not with eagerness or solicitude the march of events.

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But while China is awakening, as we are told along every line of material advancement, the new health does not conceal the disease and corruption, the dense darkness, pervading the vast masses of the people. A very striking presentation of the popular mentality was given to the world a few years ago by a learned scholar for a long time a resident missionary in China. The work is entitled *Recherches sur les Superstitions en Chine*, by P. Henri Doré, S.J. The first part of this remarkable study bearing the title *Les Pratiques Superstitieuses* appeared in 1911 and was subsequently sent to this REVIEW. Partly through an oversight but partly owing to the fact that the portion received is but a section of a larger whole in course of preparation, the book has thus far escaped attention.

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The portion in question comprises a large collection of plates and inscriptions all done with minutest pains and relative nicety of color if not of shape, in Chinese characters. These illustrations reproduce the originals gathered with infinite pains from various parts of China. Each plate is accompanied by a full explanation in the French language.

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The matter covered by the illustrations relates to superstitions concerning birth and infancy, marriage, death and burial, life after death, talismans and amulets of many sorts and purposes. The whole is a mass of most interesting even though saddening phenomena.

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It is obvious to say that the portrayal of a people's superstitions is a most delicate and even dangerous undertaking. Moreover, perhaps an almost equally dismal exhibition of superstition might be gathered from the popular customs of the enlightened West. On the other hand, it will not be forgotten that P. Doré is fully alive to all this; that he knew what he was doing when he set out upon such researches and had an amply justifying reason for going to the trouble and expense which these investigations have entailed. (Chang-Hai, Imprimerie de la Mission Catholique.)

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*The Tariff Problem in China* may make an even less intense appeal to most of our readers than will Yang-Ming's philosophy. Nevertheless it is worth while noting that the able study on that subject which has recently appeared in the Columbia University *Studies* is the work of a Chinese student who carries with him to China academic honors from an American seat of learning. And if we recollect the number of kindred and no less able monographs that have lately received distinction within the same series of *Studies* the part that American scholars are taking to bring into the lime light the hitherto relatively obscure political and economic wisdom and experience of the Chinese is not without its significance. (Longmans, Green & Co., New York.)

Perhaps it is not so generally known as it ought to be that there are over a thousand Chinese students attending the universities of the United States and Europe. An even larger number go to Japan and Japanese teachers in China itself are counted by the thousands. All this feverish quest for knowledge might be an encouraging sign did we not have the object-lesson of the effect of a similar craving for science which seized upon Japan some four decades ago. The thousands of Japanese students who flocked to Western universities brought back with them rationalism and irreligion whence have sprung frightful immorality and revolutionary and anarchistic ideas—a state of things that is giving the government much concern and confirming the oft-proven thesis that religion is essential to morality and to the very foundations of society.

Amongst the many splendid publications issued by the Society of the Divine Word, Techny, Illinois, there is none that is calculated to do more toward the spread of knowledge concerning conditions in the mission fields of the world than the little pamphlet entitled *The Hour of God in the Foreign Missions*. It comprises a number of articles which were translated from the Spanish of Father Hilarion Gill, S.J.—one of the best informed authorities in Spain on the subject treated—and appeared in *The Queen's Work*. The pamphlet contains only thirty pages but in that brief compass is condensed a vast amount of luminously and interestingly expressed information covering the outstanding features of the fields afar.

Buddhism, Brahmanism, Mohametanism, Rationalism, Protestantism—the present status of these religious organizations; what they are accomplishing and how and where—these vitally interesting subjects are succinctly discussed. Finally the prospects, the hopes and the needs of Catholicism are presented. The little pamphlet should be spread broadcast that clergy and people may come to realize that now indeed, as Father Gill insists, is the Hour of God for the foreign missions. The struggle between Paganism, Rationalism, Protestantism, and Catholicism is keener and more widespread than ever. Surely in a combat so decisive the burden of the fight ought not to be left to one or two Catholic countries whilst all the Protestant countries are working so vigorously and Rationalism and Paganism are making unheard-of efforts. The conclusion is obvious enough. Will it materialize? *Sperabimus*.

The Techny Press is not limiting its good work to the spread of mission literature. Its managers realize that music is an ally of print for the spread of humanizing and elevating influences. Hence it has issued some *Fireside Melodies*, a Collection of Beautiful Songs for Home and School. The music and the words are such as appeal to the heart—not primarily to the head as classical music is meant to do, much less to the feet, as do the vulgar ragtime jingles which unhappily have succeeded in gaining the ear and vitiating the taste of so many amongst our young people.

The series before us is designated as Volume III. It contains twenty-five pieces, amongst which are some American favorites as well as folk songs of various nations—English, German, Irish, Scotch. The arrangements are relatively simple and easy.

*A More Excellent Way*, a novel by Felicia Curtis, recalls in many respects, the masterful touch, high moral aims and peculiar choice of themes of the late lamented Monsignor Benson. It deals with a conversion and a vocation, topics which never fail to interest a Catholic reader, if they are handled with psychological insight and literary skill, both of which the author commands in no slight degree. The motives that lead to the conversion and that finally blossom into a religious vocation are worked out with that subtler knowledge of the human heart that comes from feminine intuition. The characters are not logical abstractions that move like reasoning automatons through the pages, but real beings of flesh and blood drawn from life as it surges about

everyone of us. Rich colors borrowed from the sea and the mountains form the background for the delicate character delineations and the gripping soul struggles. The plot, though not new, holds the attention and interest of the reader to the happy consummation. The wooing of the lovable uncle is told with infinite tact and a sly humor. The introduction of a family ghost we are inclined to regard as a severe and unnecessary strain on the imagination of the reader. Others may look upon it as a particularly happy stroke. (B. Herder, St. Louis, Mo.)

Good models for occasional sermons are not very frequent, and yet the necessity may arise for every minister of the Gospel to hold forth on some unfamiliar occasion. In such circumstances Dr. Keane's, O.P., collection of discourses may prove a source of ready inspiration and a time-saving help. (*Sermons Preached on Various Occasions*. B. Herder, St. Louis, Mo.) Many of the subjects therein discussed have the ring of actuality, and any day may again bring them to the fore. Father Keane is a direct and forceful preacher, one who can move the will and touch the spring of tears. He speaks his message with the ardor and courage of the prophet, and it would be well for our times to heed his earnest words.

There is no need to expatiate on the oratorical excellence of Monsignor Besson's well-known discourses. It is enough to say that the publishers are bringing out a new edition of his admirable conferences which, when first delivered, charmed and roused thousands. We have before us the great Bishop's conferences on the God-Man, which have reached the thirteenth edition. (*L'Homme-Dieu*. P. Tequi, Paris.) Dogmatic sermons become more necessary as the spirit of unbelief is spreading. There is an urgent call for them at present. Monsignor Besson's exposition is clear and to the point and his arguments are lucid and impressive.

Those of a more methodical mind may have sometimes longed when reading the *Imitation of Christ*, for greater logical sequence and a closer coherence of its aphoristic sentences so loosely strung together; for even St. Francis de Sales has called this delightful booklet a charming labyrinth of piety. Father Dumas, S.M., meets the wishes of these rigid dialecticians by publishing an edition of the *Imitation* in which we find appropriate headings, comprehensive summaries, and elucidating commentaries. (*L'Imitation de Jesus Christ. Introduction à l'Union intime avec Dieu*. P. Tequi, Paris.) This analysis is a clew that will guide us through the labyrinthine treasures of this wonderful storehouse of piety; it will contribute toward a deeper understanding of its mysticism and unlock its spiritual wealth.

*The Merit of Martyrdom*, a sermon by the Right Rev. Monsignor O'Riordan (Desclée et Cie, Rome, Italy), unfolds before our eyes a glowing picture of Ireland's sufferings and glories. The history of the nations presents no more thrilling and majestic spectacle than Ireland with its crown of thorns and its unbroken faith. A quiver of emotion runs through every line of this magnificent eulogy, which pays a well-deserved tribute to a people whose loyalty to the Church has not been shaken by centuries of persecution.

The Armenians may also be called a crucified nation for untold woe has come over them. They are a victim of this dreadful war which has brought such a full measure of misery to the peoples of the earth. *L'Arménie Martyr*, by the Abbe E. Griselle (Bloud et Gay, Paris), treats, in a sympathetic spirit, of the sufferings of this unfortunate nation.

The natural expression of genuine religious emotion is verse. If the rhythm and the rhyme meet the exactitudes of metrical art all the better. If they halt slightly here or there, the sentiment, if true, will atone for the fault. This may be said of a wee booklet entitled *My Beloved to Me*, Thoughts and Prayers

in Verse by S. M. A. The verses, as Father Joseph Rickaby, S.J., tells us in his neat little preface, are the expression of the earnest and tender devotion of a cloistered nun in a convent whose chief work is the Perpetual Adoration of the Blessed Sacrament. This will suffice to commend the booklet to the devout reader and his religious friends who like to pray at times as they sing, in number and cadences. (B. Herder, St. Louis.)

One of the last things that came from the tireless pen of the late Monsignor Benson was a brief preface in which he introduced a charming little volume entitled *God's Golden Gifts*, by Flora Lucy Freeman. Ingeniously, as was his wont, he points out that while it is intellectually or metaphysically—that is in the very abstract—true that the present has no reality, is just a point—a “line without breadth across which the future transforms itself into the past”—actually, physically, concretely the present is the *only* reality. And so the little volume embodies “a simple and deliberate attempt to draw attention to the treasures of the present”—an effort urged on by the power of love and gratitude, to catalogue the gifts of God that are ours “to dispose of according to His will or our own, or best of all, according to His will and our will welded together”; gifts that have come out of the past and will go to form the future; gifts of sight, hearing, memory, reading, friendship and other such that belong to nature—or if you will natural grace; and gifts of a higher order—the ministry of angels and Mary, and the Cross, the Presence, the Bread, the Life unending. Each of these gifts is taken up in turn and made to tell in graceful form, frequently in verse, the story of its beneficence. It is a bright little book well calculated to cause unheeding people to stop and think and “count their blessings”; and to be grateful and generous and so to make themselves and their fellow mortals better and happier and hopefuller for the best things to come. A book of gifts it wears a style and shape that make of itself the fittest of gifts. (Kenedy & Sons, New York.)

During the past two months many school teachers—religious and otherwise—have been busy forecasting plans and methods for the year of work opening with the present month. The feverish demand for scholastic progress has converted the vacation period into one of intense activity. The teachers who teach during the working months instead of giving themselves to play during the summer days, as do their pupils—or even to general or special or cultural reading, as do not their pupils—devote themselves to strenuous work, convert themselves into pupils and place themselves at the feet of other teachers to have themselves taught. To none of them may it be said: “Thou that teachest another teachest not thyself”. They teach themselves actively and passively—teach and are taught. No doubt all this is wise. Any how it seems to be inevitable.

Among the things teachers of grammar schools have been reading and if not yet heeding are going to put into practice in the near future is the paper written by Father John A. Dillon, Superintendent of Parish Schools in the Diocese of Newark, and published in a neat little brochure under the title *Technical Grammar, its Place in the Elementary School Curriculum and its Terminology*. The paper was read at the Eleventh Annual Convention of the Catholic Educational Association. The pamphlet contains besides this paper the Report of the Committee on Grammatical Nomenclature and Classification, and embodies a wealth of practical information and suggestion. Those who are watching the results of recent pedagogical innovations note the passing of certain elementary disciplines. Grammar especially seems to be taking a place amongst the vanishing arts or to be becoming absorbed in “language lessons”. While it is true that grammar used to be taught much too mechanically and apparently for the sake of its own technicalities, and too far aloof from living speech, the danger seems to lie of late in running to the other extreme, i. e., of laying aside the mechanism of grammar entirely. Speaking with experience and study, Father Dillon makes a strong plea for a safe middle



course. Let the *art* be taught first in the primary grades and let it be followed by a well-defined science. (John Joseph McVey, Philadelphia.)

Probably many of the clergy have seen ere this the pamphlet issued by the America Press entitled *A Campaign of Calumny*, The New York Charities Investigation. Those under whose notice it may not have fallen as yet, and who desire to have in permanent form a reliable account of the whole affair which has created so much sensation in New York City—and indeed throughout the country at large—will find a full and fairly thorough account in this brochure of sixty-eight pages. The illustrations, photographs taken before there was any thought of the official investigation, tell quite a different story regarding the condition of things in the institutions in question from that with which the latter were charged. Aside from its summary of the charges and the evidences pro and con the pamphlet is a fine example of acute argumentation. It might furnish illustrative material for a class of logic somewhat more practical than the familiar

Nullus asinus est lapis  
Atqui omnis asinus est substantia  
Ergo aliqua substantia non est lapis.

A pellucid illustration of form! Infinitely less instructive, however, it need not be said, than the arguments constructed by the author of this pamphlet—a man who would be equally at home, we fancy, in the chair of Dialectics or in the post of a cross-examining attorney.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

GOD'S GOLDEN GIFTS. By Flora Lucy Freeman. With a Preface by the late Monsignor Robert Hugh Benson. P. J. Kenedy & Sons, New York. 1916. Pp. xiii-240. Price, \$0.75 net.

CHRISTUS IN SEINER PRAE-EXISTENZ UND KENOSE, NACH PHIL. 2:5-8. I. Theil: Historische Untersuchung. Von Heinrich Schumacher, Dozent der Neu-testamentlichen Exegese, Catholic University of America. (*Scripta Pontificii Instituti Biblici*.) Verlag des Paepstl. Bibel Institutes, Rom.

MY BELOVED TO ME. Thoughts and Prayers in Verse. By S. M. A. B. Herder, St. Louis; Sands & Co., London. 1916. Pp. 32. Price, \$0.30.

SERMONS PREACHED ON VARIOUS OCCASIONS. By the Very Rev. Dr. Keane, O.P. B. Herder, St. Louis; Sands & Co., London. 1916. Pp. vii-353.

PANIS ANGELORUM. A Memento of My First Communion. St. Bede's Press, London; B. Herder, St. Louis. Price, \$0.45.

CONSUETUDINES IN FUNCTIONIBUS LITURGICIS seu Collectio Quaestionum quae proponi possunt pro Solutione a Singulis Calendaristis. Petrus M. de Amicis, P.C.M., Director *Ephemeridum Liturgicarum*. Directio et Administratio *Ephemeridum Liturgicarum*, Romae. 1916. Pp. 159. Pretium, 2 Lib. 00.

### PHILOSOPHICAL.

THE DEVELOPMENT OF PERSONALITY. A Phase of the Philosophy of Education. By Brother John Chrysostom, F.S.C. With an Introduction by Thomas W. Churchill, LL.D., Former President of Board of Education, New York City. John Jos. McVey, Philadelphia. 1916. Pp. 400. Price, \$1.25 net.

A STUDY IN THE PHILOSOPHY OF BERGSON. By Gustavus Watts Cunningham, A.M., Ph.D., George Nye and Anne Walker Boardman Professor of Philosophy, Middlebury College. Longmans, Green & Co., New York and London. 1916. Pp. xii-212. Price, \$1.25 net.

BERGSON AND RELIGION. By Lucius Hopkins Miller, Assistant Professor of Biblical Instruction in Princeton University. Henry Holt & Co., New York. 1916. Pp. xi-286. Price, \$1.50 net.

SOCIAL PROBLEMS. A Study of Present-Day Social Conditions. By Ezra Thayer Towne, Ph.D., Professor of Economics and Political Science, Carleton College. The Macmillan Co., New York. 1916. Pp. xviii-406. Price, \$1.00 net.

PARADOXICAL PAIN. By Robert Maxwell Harbin, A.B., M.D., F.A.C.S., author of *Health and Happiness*, etc. Sherman, French & Co., Boston. 1916. Pp. xxiv-212. Price, \$1.25 net.

SOCIOLOGY. By John M. Gillette, Ph.D., Professor of Sociology in the University of North Dakota, author of *Vocational Education, Constructive Rural Sociology and The Family and Society*. (*The National Social Science Series*.) A. C. McClurg & Co., Chicago. 1916. Pp. ix-159. Price, \$0.50 net.

MOHAMMEDAN THEORIES OF FINANCE. With an Introduction to Mohammedan Law and a Bibliography. By Nicolas P. Aghnides, B.L., Ph.D. (Vol. LXX, No. 166. *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1916. Pp. 540. Price, \$4.00.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in Usum Adolescentium a J. S. Hickey, O.Cist., Concinnata. Vol. I: Logica et Ontologia. Editio quarta, recognita et adaucta. Pp. xii-451. Pretio, 4/6 net. Vol. III (Pars Prior): Theodicaea. Editio tertia, recognita et adaucta. Pp. iv-235. Pretio, 2/- net. (Pars Altera): Ethica. Editio tertia, recognita et adaucta. Pp. vi-295. Pretio, 3/- net. M. H. Gill & Son, Dublin; Benziger Bros., New York; B. Herder, St. Louis. 1916.

PROHIBITION—THE ENEMY OF TEMPERANCE. An Exposition of the Liquor Problem in the Light of Scripture, Physiology, Legislation and Political Economy. Defending the Strictly Moderate Drinker and Advocating the License System as a Restrictive Measure. By the Rev. J. A. Homan, M.A., S.T.B., Associate Editor of *The Inter-Mountain Catholic*, P. O. Box 137, Salt Lake City, Utah. Christian Liberty Bureau, Cincinnati, Ohio. 1916. Pp. 116. Price, \$0.50.

L'ÉVEIL DE L'ÂME FRANÇAISE DEVANT L'APPEL AUX ARMES. Guerre de 1914-1915. Par Messrs. les Abbés Georges Ardan, Jean Desgranges, Thellier de Poncheville. Publications du Comité Catholique de Propagande Française a l'Etranger. Bloud & Gay, Paris. 1915. Pp. x-224. Prix, 2 fr.

LES CATHOLIQUES AU SERVICE DE LA FRANCE. I. Les Diocèses de l'Intérieur, Paris, Versailles, Meaux. Par Paul Delay. Bloud & Gay, Paris. 1916. Pp. 344. Prix, 3 fr. 50.

LA SYRIE À LA FRANCE. Par Paul Dudon. Deuxième édition. P. Lethielux, Paris. 1916. Pp. 64. Prix, 0 fr. 50; 0 fr. 55 franco.

#### MISCELLANEOUS.

O'LOGLIN OF CLARE. By Rosa Mulholland (Lady Gilbert), author of *Father Tim*, etc. P. J. Kenedy & Sons, New York. 1916. Pp. 259. Price, \$1.25 net.

A MORE EXCELLENT WAY. By Felicia Curtis, author of *In the Lean Years, Under the Rose*, etc. B. Herder, St. Louis; Sands & Co., London. 1916. Pp. 300. Price, \$1.60.

FIRESIDE MELODIES. A Collection of Beautiful Songs for Home and School. Vol. III. Mission Press, Techny, Ill. 1916. Pp. 32. Price, \$0.15.

